



We Are All One

BROTHERHOOD begins where we live. Its reality is demonstrated only where it exists in the personal relationship that gives validity to it as an ideal. Its "grass roots" existence makes it fundamentally important in individual living and group responsibility. The practical aspect of its likelihood is verified in the living of men of good will from ancient times to the last modern who takes seriously the fundamental precepts of Christianity. There are no debatable meanings in words, no sly evasions in interpretation, no alternatives or moral equivalents to the affirmation that all men are one as brothers under the fatherhood of God. The finality of this concept leaves no room for subterfuge. Either we believe it and act upon it or we are not Christian. Growing directly from this basic proposition is the distinctly Christian belief in the innate value of each individual, and the resultant regard for each individual's personality, its rights and privileges in a world where Christians act on the faith that men are created equal by a God who regards all his human creatures as members of a family with equal potentialities.

Brotherhood begins where we live—in the home, in the school, in the camp, in the community and in the world. It is an individual responsibility that affects larger group relationships. Obviously we shall never have a world brotherhood until our homes are the demonstrating centers of love that knows no excluding barriers, until the family is a human relationship that never ostracizes other human beings. Likewise, we shall never have a world brotherhood until our schools are the communities of intelligent persons who seek common goods for all men, and who recognize no superficial differences in appearance and physical characteristics as anything more than the attractive variations in the pattern of human beings. Nor shall we know world brotherhood until our communities become the centers of co-operative living that includes all men, expecting from each one the contribution that he can best give for the benefit of all. Finally, we shall never have world brotherhood until nations become the larger communities where with equal privilege and opportunity, men work together for the greatest good of all.

What Christians must live to establish and die to save is this foundation practice of all living—brotherhood. The ultimate happiness of every individual depends upon it. It is the demonstration of love incarnate in the lives of men, the recognition of the God whom Jesus introduced to mankind. For in this faith in a God who cares for all mankind, and who binds them together in the human family as children, all divisions into artificial classes are destroyed, and all pride in race and color becomes the immature expression of man's glorious variety in the unity of his kind.

Brotherhood begins where we live. Each of us in his action is its affirmation or its denial. Now, to each of us, comes the responsibility to be the living reality of it in the world that is dying for the need of it.

RACE: Fact and Fiction

Melville J. Herskovits

THE concept of race has become so deeply imbedded in the social philosophies and political movement of our day that it is difficult for scientists to assess the significance of the differences between human groups. The most satisfactory definition of the word "race" is simple and clear-cut, and among scientific students, is accorded universal agreement. "A race," this position holds, "is one of the major groupings of mankind, characterized by certain physical traits that are genetically stable."

The most important thing about this definition is what it does not include, particularly the implications of these omissions. It will be noticed, first of all, that it specifies the *major* groupings of mankind, which means that it is inapplicable to local or national types. It specifies that these major groups are to be differentiated, insofar as they are considered as races, by means of their characteristic *physical traits*, which implies that "racial" categories erected on the basis of other aspects of a group, such as their language, or presumed emotional or intellectual qualities, must be ruled out. Finally, our definition requires that the traits must be *genetically stable*, which means that they must breed true; in other words, the scientific concept of race lodges entirely on the biological, not the cultural level.

Each of these points can profitably be further explored, since through this approach we can, in short space, arrive at an understanding of the position which represents the best scientific thinking on the troubled problem of the nature, functioning and significance of race in the modern world.

The need for specifying that only the larger groupings of mankind are to be regarded as races is apparent if but a moment's thought be given to the many groups, loosely designated by the word, that are far from fulfilling this requirement. One hears designations such as "the hardy race of Appalachian mountaineers," "the Icelandic race," and the like, while the confusion of race and nation, or race and some historically identifiable group is so common in our usage as to pass without remark—as when we hear of an "Anglo-Saxon race," or "the Jewish race." The groups which science counts as races number but three or four. Most generally, these are the Caucasoid, or "white" race, the Mongoloid, or "yellow," Asiatic-American Indian types, and the Negroid, or "black" inhabitants of African and the Melanesian islands. Some indicate a fourth race, the Australoid, which is held to include the aboriginal inhabitants of Australia and certain tribal groups of southern India.

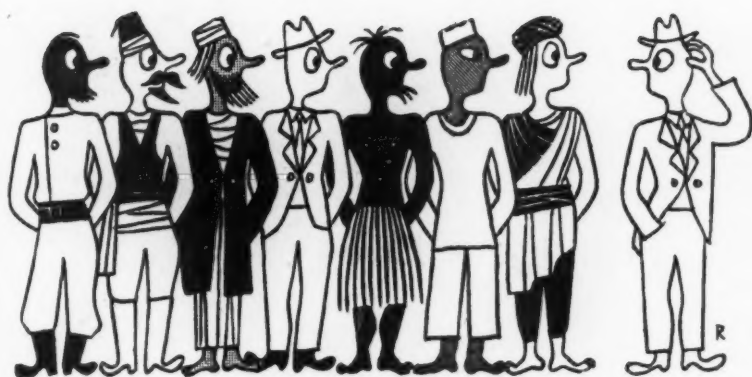
As in all matters of classification, there is no complete agreement on this series of categories. Many scientists write consistently of "the races of Europe," or "the races

of Africa," applying the word to types not so widely spread, and fewer in numbers, than in the broader category. This merely means, however, that the interpretation of the word "major" differs; certainly, the number of individuals comprehended under such a term as "Mediterranean," or "Nilotic," to name a European and an African type, is anything but small. For purposes of clarity, it might be well to think of such groups as *sub-types*, thus leaving the word race free to designate only the widest classifications.

THAT our definition focusses on the fact that races are differentiated by physical traits is of the utmost significance. Much of the confused thinking on race is due to the application of the term to groupings based on nationality, on language, on modes of life. Such use of the word make only for confused thinking. What is more fundamental to Nazi philosophy, for example, yet more fallacious, than the concept of the "master-race"—a group presumably inherently endowed with a special culture, appertaining to a single nation speaking one language?

If one but looks at the historic and biological facts, one soon discovers that the ability to learn a language, to grasp a mode of life, is determined by opportunity; while nationality is a matter of definition. There is no such describable entity as "the German race," for the phrase is a contradiction in terms. Most persons who speak German belong to the Alpine or Mediterranean sub-types rather than to the Nordic. Anyone can learn to live according to German traditions, and if he begins early enough, he will be as German as one whose ancestors, for many generations, lived in that country. All this has nothing to do with the physical traits that mark off the people of Germany, traits which, incidentally, are themselves anything but uniform, since the members of this so-called German "race" vary from the blond, tall,

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There is no Jewish "race"

THE RACES OF MANKIND

The latest in a distinguished series of pamphlets published by the Public Affairs Committee, Incorporated, 30 Rockefeller Plaza, New York, N. Y., is "The Races of Mankind" by Professor Ruth Benedict and Dr. Gene Weltfish of The Department of Anthropology, Columbia University. Some of the drawings by "REINHARDT" that enliven the text of this pamphlet are reproduced in this issue of *motive* by the kind permission of the Committee. This and other pamphlets in the series may be ordered from the Committee at 10c.

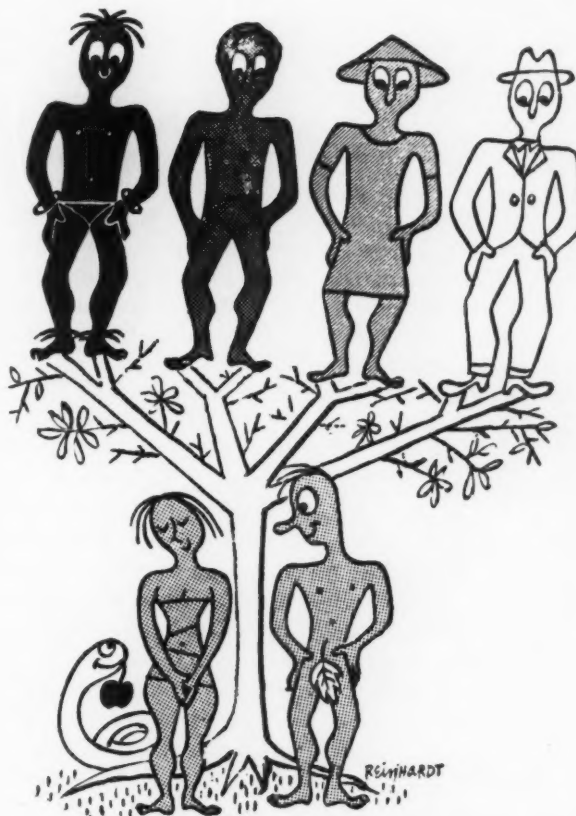
blue-eyed, longheaded North German (the type termed Nordic), to the brunette, short, brown-eyed, short-headed Bavarian, actually an Alpine.

THAT racial types breed true really underscores the point just made, that physical form and culture are not related. Negroes reproduce Negroes, Caucasoids reproduce Caucasoids, anywhere in the world. These are deep-seated strains which have developed early in the history of the present species of man, *homo sapiens*. Yet since all human races have the capacity of being mutually fertile, the fact that racial types breed true does not imply that they represent pure types. Approximations of pure types are only found as local varieties, developed through long periods of isolation and subsequent inbreeding. One does not speak of an Eskimo community, a Bushman horde, the inhabitants of a remote Swiss mountain valley as a race, though each has, through inbreeding, developed physical traits that are highly specific to them.

The principal races of man are actually each a collection of these local types. So true is this, indeed, that one of the most telling refutations of the non-scientific concept of race is the fact that the range of differences within any given race is greater than the differences found to exist between one race and another. One reason for this is that contact between peoples—one of the deepest-rooted experiences of man—is followed by the production of mixed offspring. And this is why, among men, there is no counterpart of the biologist's concept of a pure race; why man, among the species of the animal world, represents one of the most fixed forms, being equaled in this respect only by the domesticated varieties.

What, then, is the meaning of race? It is difficult to see how, other than for the problems of human biology, the concept has any meaning at all. In recent years, it has come to have, in Axis countries and in certain circles elsewhere, a significance which, in terms of the emotional associations it holds, can only be compared to the phenomenon of religious mysticism. There are those who, appalled by the power for harm the word has generated, would discard it, substituting a phrase remote

from its connotations for use by scientists. Yet this solves nothing of the practical problems posed by the prejudices that the term "race" engenders. These can only be combatted by the widest circulation of the scientific truths about the meaning of racial traits—that they are of minor importance when compared to the much more numerous characteristics that are common to all human beings, of whatever race; and that, of themselves, racial traits have no relationship to the intellectual, emotional, and cultural characteristics of a group.



The peoples of the earth are one family

So Send I You

The Church and the Challenge of Race

ALL of us will agree, I think, that the primary function of the church is to represent faithfully its Master—to reflect his spirit and carry forward his work. In the language of Paul, the church is meant to be in very truth "the body of Christ"—a voice to speak his message, hands and feet to continue his ministry to the needs of men. But what was that message and ministry, as Jesus understood it? In an early public utterance he defined it thus:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Then just before he was crucified, he passed that commission on to his immediate friends, and so on down to you and me: "As the Father hath sent me, even so send I you."

It follows, then, that the church and the individual Christian, if they would truly represent their Master, must have a genuine concern for the welfare of all God's human children; and, because of their greater need, an especially deep concern for those who are underprivileged, disadvantaged and exploited. Such concern, if it be intelligent, cannot fail to recognize the prevalence of inter-racial misunderstanding, injustice and hostility as one of the major problems of most communities and of the world at large.

No other problem, unless it is war, is responsible for so much human misery. None more seriously challenges all that the Christian religion stands for. This challenge the church and the individual Christian dare not ignore. But how shall it be met? Here are a few suggestions that offer a partial answer:

1. In its teaching ministry the church must give to this subject greater and more intelligent attention than ever before. In its official pronouncements, its courses of study, its periodicals, its pulpits, it must teach unceasingly the Christian fundamentals of human unity, dignity, and worth. It must claim for every human being, regardless of race, class or circumstance, the respect due a member of God's family. It must insist that no group, no individual be arbitrarily denied the opportunity to be and become the best that God has made them capable of becoming. It must demand that nations, states and communities accord equal justice to every racial minority. It must win men to the truth that mutual service, not exploitation, is the only worthy purpose of life. It must practice universal love, in the sense of active good will, as the only motive that Jesus can recognize.

2. Let this be added, however, and with heavy emphasis: It is not enough to express these highest principles merely in general terms. By and large, people comprehend principles only as they are visualized in specific situations. So he who would talk effectively about race relations must document his discourse with demonstrable facts, and illustrate it in terms so simple that all can understand. Especially does he need to inform himself about the actual conditions in his own community, as well as in the larger sphere.

3. Do not waste time and energy denouncing race prejudice. No use trying to beat it down with hard words. That approach, you may be sure, only drives it in the deeper. It is wiser by far to assume that the person you count prejudiced is just as honest and well-meaning as you are; and often he is, at that. His prejudice may be much less a vice than a misfortune. He may be merely the victim of ignorance, of misinformation, of fallacious reasoning, and foolish fear. If so, he needs to be shown, not abused, just as a sick man needs to be treated scientifically, not knocked on the head. (How much wasted heat might be conserved for better uses if we could always remember that fact in our discussions!) And he can be shown much better in factual than in academic and controversial terms. This only brings us back again to the imperative need that we know our facts.

4. Finally, in almost every community having a bi-racial population there are found interracial conditions that call loudly for remedial action. Almost universally the disadvantaged group is victimized by neglect and injustice in relation to health facilities, recreation, housing, education, contacts with officers and courts, economic opportunity, and many other matters involving community responsibility. Here again the church and its people have an inescapable obligation; for by and large the church and its members have enough leadership and influence in the community to remedy such conditions.

An effective technique, too, is ready at hand—one that has been developed and approved by wide experience. This is the method of interracial conference and co-operation through committees representative of the racial groups involved.¹ The Church with a conscience about this matter can make no better approach to the task than to set up or seek membership in such a committee and lend hearty support to its work.

¹ Sponsored by the Commission on Interracial Cooperation, a Southern organization with headquarters in Atlanta, and by the Federal Council Commission on Church and Race Relations, this method has been operating widely and successfully for twenty years or more, and is universally recognized as sound and effective.

Chuck

Margaret Lawrence

CHUCK LAWRENCE is eight months old.

A very stable and well adjusted young man, he shows no sign of being affected by or interested in the Negro problem. Give him two years, however, and as he hops merrily on the bus for his first ride as an ambulatory human being, he will run ahead and climb into the very first seat. Following close behind, I will pick him up gently but firmly and place him squarely under the "for colored race" sign. Why? Margaret—inevitably will come the question. Because we're colored. What's colored? Well, that's not white. The man sitting in the front seat is white. Oh, like Aunt Lois. Oh no, not like Aunt Lois—but—. And there arises for Chuck his first Negro problem, the problem of ease of identification. He is easily set apart from the majority.

In southern towns middle class residential sections do not appear to be as tightly restricted as in some other areas. In Vicksburg, Mississippi, a station agent and his family lived on one side of us and a Negro doctor and his family on the other side. Chuck at six years, then, might easily—as I did—play through and over the fence with his white neighbor. I'm going to be president one day, says Chuck. President, laughs Bobby. Listen at him. There's never been a colored president. I'm going to be president. And later at home: No, there never has, Chuck. At that time a lifetime of feeling inferior begins. He will be told time and time again that he is inferior. He will have fewer opportunities for training in his life's work than his white brother.

At the beginning of school, during a visit to the park, riding on the train, there will be almost unanswerable questions regarding the limitations on his freedom. This is the problem which faces all Negroes and about which they make the most complaints.

As he passes a white school on his way home, Chuck, age ten, is put upon by some fairer boys his age. He fights back and arrives home bedraggled and sobs, "I hate them." Certainly there arises in the heart of most Negroes at some time a feeling of hatred which makes them want to fight back to try to right the wrongs done them. Hate and war are destructive. How can I teach Chuck not to hate white people?

What kind of an adult will Chuck grow to be—when he has faced these and other problems?

Will he withdraw into his own comfortable life and ignore the struggles that go on about him?

Will he fight back with hatred as his goading stick?

Will he become a Pharisaic martyr to the cause—enjoying his martyrdom and feeling that he is better than those whom he thinks mistreat him?

Or will he work with love actively to reconcile majority and minority groups?



Eight months old, Chuck Lawrence is unaware of the problems he has to face as a Negro.—motive photo

These are five major problems that face Negroes—

(1) Ease of identification, (2) feeling of inferiority, (3) limitation of freedom, (4) growth of hate, (5) development of poor personality.

How can we face these problems with Chuck? What can we do?

1. We can teach him and we can teach all Negro and white children that differences in physical appearance do exist in the human family, but that we have proof that no combination of physical characteristics makes for inferiority or superiority.

2. We must tell him that there haven't been many Negro office holders but that he and Bobby can work toward the end that there will be.

3. A job for Chuck, too, is the frank recognition of the limitation of his freedom and of the need for striving towards full freedom.

4. He must strive with love for his brother in his heart, and he must follow the path of non-violent direct action if his results are to be worth while and permanent.

5. We would then hope that he would grow into a constructive member of the human race.

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January, 1944

A Century of Progress

George N. Redd

The History of the Education of Negroes in The Methodist Church

THE efforts of The Methodist Church in the education of the Negro extends back a century, when in 1844 the northern and southern divisions separated because of differences in opinions and policies pertaining to the institution of slavery. After the separation, the northern Methodists were able to do very little in a material way in the education of the Negro in the South until the outbreak of the Civil War. Any organized movement initiated in the South before that time would have been nullified because of the stringent laws of the slave states prohibiting the education of Negroes.

The outbreak of the Civil War gave the northern church a golden opportunity to send missionaries and teachers in appreciable numbers to work among the destitute freedmen.

The first school was organized for Negroes in the South during the early months of the advance of the Union Army into Confederate territory. Army officers found themselves faced with the problem of handling the unexpected masses of refugee slaves streaming to the Union camps. At first the officers were uncertain as to appropriate policies and procedures in dealing with the situation. They had to respect the refugee slave laws which were still adhered to by those slave states which had remained in the Union. Not to respect these laws would have encouraged further secessions. One general in Virginia made a decision which served as a precedent for subsequent practices, pending a settlement by the Federal government. This general regarded the refugee slaves as "contrabands of war." By so doing, he felt that he had established legally his authority to receive them within Union lines and assume responsibility for their welfare. As a part of this responsibility, a school was organized for the refugees, the first of its kind in the South. This school later became Hampton Institute.

While the war was in progress, several non-denominational regional societies known as Freedmen's Aid Commissions, were organized to assist in the tremendous task of caring for the freed slaves. Most of the early educational work of the Methodist Episcopal Church was carried on in cooperation with these Commissions, particularly the Western Freedmen's Aid Commission.

WHEN the Civil War ended, the various groups organized for the welfare of the Negro were confronted with four million new American citizens to be assimilated in the new order of a hostile South. There never was any doubt among the denominational groups as to how this could be done. Education should and must play a dominant role in the process. Wartime efforts in educating the Negro had met with success. The Negro proved to be an enthusiastic pupil, because he felt

that it was only through learning that he could advance and achieve a status equal to that of his former master.

Naturally the plans of these teachers and missionaries met with opposition, but this did not dampen their enthusiasm. Their early experiences were trying ones. The white teachers from the North found themselves completely ostracized by the white southern community. At times they were exposed to physical cruelty, and, not infrequently, the school buildings in which they taught were burned by the opposing whites.

When it became apparent to the Methodists that the Freedmen's Aid Commissions were weakening because of lack of coordination, they organized an educational agency of their own. This agency, known as the Freedmen's Aid Society, was established in 1866 as the official organization of the Church. The Society began immediately to establish schools for Negroes throughout the South. In spite of opposition, the early success of this enterprise far exceeded expectations. Fifty-nine schools were set up in ten southern states during the first year of the Society's existence. These early institutions were necessarily elementary schools because there were not yet any freedmen sufficiently advanced to be admitted to a program of higher education. As the more capable students progressed through the elementary courses, high school and later college departments were organized for them.

The first of the institutions of higher learning to evolve from these early schools was the Central Tennessee College in Nashville, which later became Walden University.

Over the years, several of the early schools have lost their identity, having been closed for various reasons or merged with other institutions. Those which are functioning today are Meharry Medical College, which is an outgrowth of Central Tennessee College and Walden University; Rust College; Claflin College; Clark College; Bethune-Cookman College, an expansion of Cookman Institute; Gammon Theological Seminary, which is an outgrowth of the early work in theology of Clark University; Bennett College; Morristown College; and Dillard University, which is a merger of New Orleans University and Straight College, a former American Missionary Association institution.

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In the southern church, the Board of Missions carried the responsibility for the education of Negroes. Soon after the close of the Civil War, a Joint Committee, composed of three members from the Methodist Episcopal Church, South, and three from the newly organized Colored Methodist Episcopal Church, was set up. The General Conference of the southern church made an annual allotment which aided the support of one joint educational institution, Paine College at Augusta, Ga., and three colleges of the C. M. E. At the present time Paine is a joint project of the Board of Missions of The Methodist Church and the C. M. E.

Eight of the thirteen institutions now related to The Methodist Church are standard four-year liberal arts colleges, four of which are rated *Class A* by the Southern Association of Colleges and Secondary Schools, two are professional schools on the graduate level, two are junior colleges, and one is a secondary school. It never was the purpose of the Church to set up any systems of free schools for Negroes in the area, but for many years, before the South recognized materially its responsibility in this direction, the Methodist schools along with those of other denominations served alone the educational needs of Negroes in their respective communities.

BETWEEN the years 1870 and 1900, the educational work of the church was consolidated, but not without difficulty. There were many disappointments due to diminishing financial support in the face of increasing responsibilities. Some of the early schools were compelled to close; others were absorbed in the developing public school system.

On the other hand, the church saw during these years the fullest realization of its educational objectives. Through the schools, Negro leaders had been developed who were able to teach their less fortunate brothers. Negroes had also reached a stage where they were able, as a group, to make substantial contributions.

The dawn of a new century brought renewed hope and promise for the educational work of the church. Great philanthropic Boards and Foundations were established for the purpose of aiding the cause of education in the South both for Negroes and whites. These Boards and Foundations gave millions of dollars to church-related institutions for the development of adequate physical plants and for the improvement of the teaching personnel. The Methodist institutions shared generously in these gifts.

Corresponding progress was made in the quality of the work done in Methodist institutions. Curricular changes were made to meet the changing needs of Negroes in the emerging new South. Negro leaders, such as Booker T. Washington and W. E. B. DuBois, were now able to speak with recognized authority on the nature of these changes. As a free public school system developed for Negroes in the southern states, the church program shifted to one of higher education. Emphasis was placed upon the development of liberal arts colleges and professional schools.

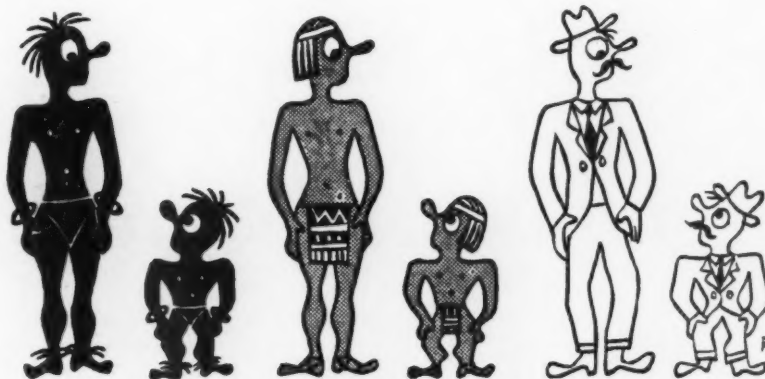
In 1941-42, the thirteen Methodist institutions carried a total enrollment of more than 3,500 students. In the same year more than 700 students were awarded academic and professional degrees by these institutions. To date, the total plant investments amount to more than eight million dollars.

With the union of the churches in 1940 a further step in Negro educational self-direction was taken. Dr. M. S. Davage, who had been President of Clark University, was made the Secretary of the Department of Educational Institutions for Negroes of the general Board of Education.

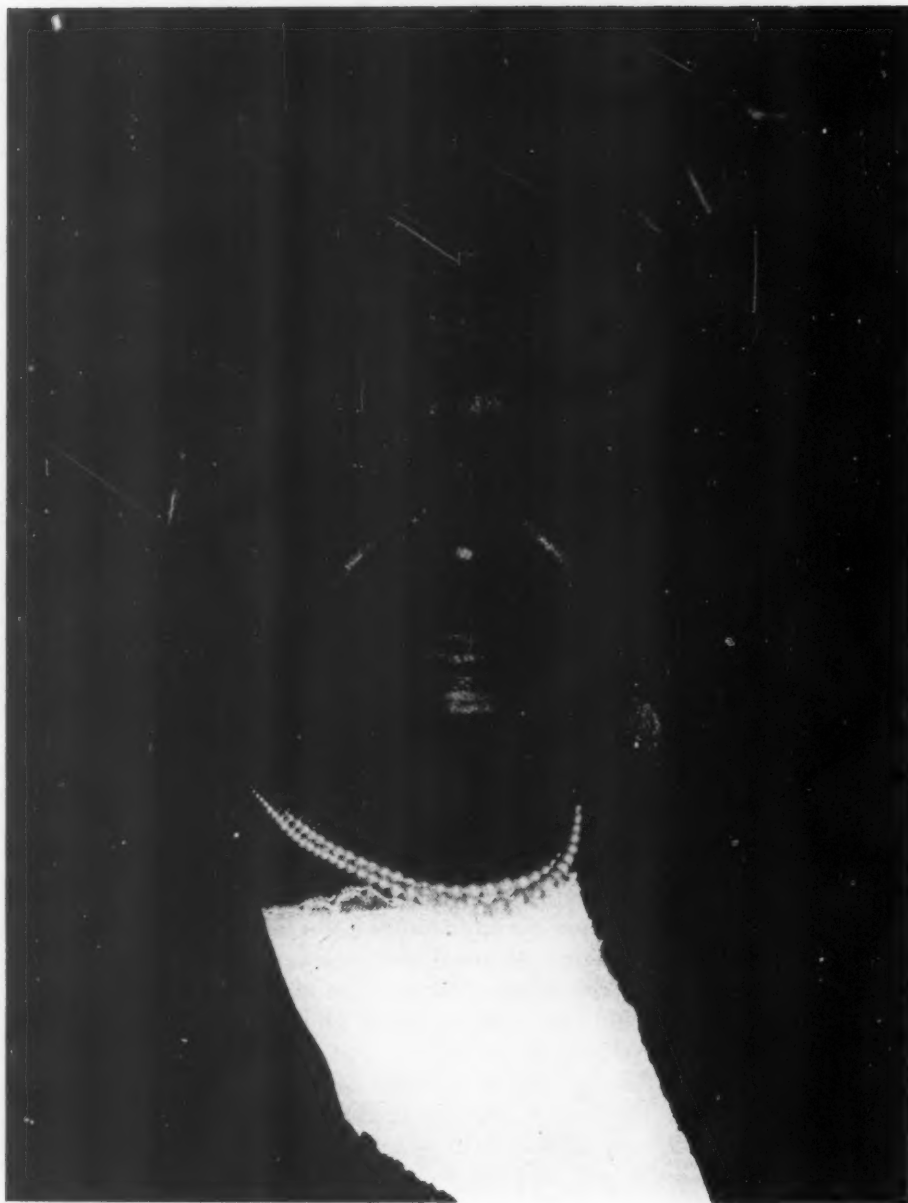
The Methodist Church, like all other denominational agencies responsible for educational institutions, is now approaching a new era in the development of its educational program for Negroes. Existing policies and practices are now being re-studied with the view of making whatever adjustments changing needs and services may warrant. With the rapid development of tax-supported state colleges for Negroes, the private and denominational institutions face serious competitors. One often asks today if the church should not abandon entirely its efforts in the education of Negroes. It would certainly be a tragic decision if the question were answered in the affirmative. The policy of the church should be and has been one of reorganization and adaptation rather than one of abandonment.

Throughout its century of progress in the education of the Negro, the Methodist Church, along with other denominations, had a definite mission to fulfill. The spirit of that same mission persists today. Had the mission been abandoned yesterday, both private and public education for Negroes would have been delayed indefinitely. Should it be abandoned today, Negro education would be deprived of the stimulus of a set of educational ideals which have served effectively these many years as a pattern for the development of outstanding leaders for the Negro race.

"Tall, dark, and handsome" comes in all races—even the dark. Ideas of beauty change and differ. Venus de Milo doesn't measure up today to our glamor girls. Different people have different ideas of glamor. It's not so hard to get used to them, either.



There are tall ones and short ones in all colors



**MARY
MCLEOD
BETHUNE**

As for the saints that are in the earth

These Are the Excellent

. . . . in whom is all my delight

THE WHITE HOUSE
WASHINGTON

November 8, 1943

I am very happy to be able to pay a tribute to Mrs. Bethune. Her outstanding characteristic is character. Without character, she would never have educated herself nor have established a college which has helped thousands of young people to obtain an education and become a symbol of success to her own people.

Mrs. Bethune's success is the kind of success which we can all envy because it has come through service to others. She has made no money for herself, though she has raised a great deal of money to help the young people of her own race.

In a part of the country where she might have grown bitter, she has kept a cheerful spirit and a Christian fortitude. She is respected by all the people who know her in this country, and I think she has been and will continue to be one of the great forces for good will and cooperation between white and colored people.

I hope Mrs. Bethune will have many more years of useful work, for she has already accomplished more than most of us who can look back upon the end of a long life. One can only hope that she will realize this and gain from it the satisfaction that is her due, because what she has done will live on in the lives of others and will continue to be an influence for good in the nation.

Franklin D. Roosevelt

COTTON PICKER, LL.D

MARY McLEOD BETHUNE was one of seventeen children born to slave parents on a little farm in South Carolina. Very early in life she took her place in the cotton fields with the rest of the family. Not until she was ten did she have the chance to walk ten miles a day to and from a school that was established in her neighborhood. She continued her education until she could teach. But teaching was not enough. In 1904 she started a school of her own at Daytona, Florida. A rented cabin, five girls and capital of one dollar and fifty cents tells the story of the beginning of Bethune-Cookman. She found a patch of ground that she thought would be the place for the school. Workmen building a hotel at nearby Daytona Beach bought potato pies which she had made, and with her first five dollars she paid the down payment on the land which was to be the campus. The

first frame building was called Faith Hall. The present buildings and grounds of the school are now valued at more than one million dollars.

Bethune-Cookman has been no tight-bound, smug educational institution. Mrs. Bethune extended the work of the school to the children of the workers in a turpentine camp near by. A primary school on the campus and adult education have been other concerns of the Negro leader. In 1936 Mrs. Bethune was appointed director of the National Youth Administration of Negro Youth. In the course of the years, numerous universities have bestowed honorary degrees upon her, and she has been given the Spingarn Medal and the Drexel Award for distinguished service to her race. Mrs. Bethune is proud to present this modern saint, for truly she is one of the "excellent."

January, 1944

Light from the South

Edwin L. Clarke

I'M SOLD!" exclaimed the young Florida "Nordic" as he leaned forward and spoke earnestly to his teacher, seated across the aisle in the assembly hall of the college.

He was sold on a half dozen ideas in one. That Negroes can think clearly on problems of interest to all America. That white and Negro students can reason together forcefully, yet tactfully and cordially. That colored youth can dress, act and speak according to the highest American standards. That a campus for black students can be as neat, well-painted and attractive as neighboring institutions for whites. That he, a Southern white man, could go gladly, enthusiastically, into the classrooms of a strange college, to share in general discussion with Negroes.

In 1934 a Rollins College professor was cordially received when he visited a Sunday service at Bethune-Cookman College for Negroes at Daytona Beach. "Wouldn't it be a great thing," he said to President Mary McLeod Bethune, "if our students could get acquainted with each other?"

"Of course!" was the instant reply. "Bring your students over any time!"

So in the spring of 1935 fifteen Rollins people journeyed to the first Florida Interracial Conference. Some 400 students and friends turned out to welcome the visitors and hear the discussions. Negro and white students spoke to questions which had been submitted in advance by the participating groups. Each query was answered by a representative of the opposite race. Then it was thrown open for general discussion. Each item dealt with race relations and included such questions as the following:

"In what sense do you want social equality?"

"What is your judgment regarding intermarriage?"

"How far are you willing to go in the removal of segregation?"

"Do you think there is a separate place for the Negro? If so, interpret it."

In 1936 the University of Florida joined the Conference and presently four colleges for Negroes and four colleges for whites were on the roster of participants.

AS years slipped by the conferees ceased to feel the need of quizzing each other on traditional questions about race relations and instead turned their attention to common human problems.

Due to gas rationing the 1943 conference was not held. However, the need for interracial understanding was greater than ever so a new idea took root. Why not each separate college sponsor a local conference for high school students? After all, interracial understanding must not remain with the few on the college level. So the educators planned their first meeting. A look in on the gathering in action is revealing.

John E. Hall, principal of Robert Hungerford School is speaking to the group of young Southerners who have met to talk over "The American Negro and the War."

"What obstacles interfere with Negroes giving help to the war effort?" is one of the questions which a thoughtful white girl answers.

"What would Negro students like white students to do? Help give us a chance!" the outstanding young colored woman declares. "All we ask is opportunity for a really good education and an opportunity to use it!"

"What would white students like Negro students to do?" The little blonde high school girl in the brown dress and red sweater speaks modestly but with assurance. "Be patient with us white folks. Realize that it takes us much time to get over ancient traditions. Remember that the problem of the Negro is just a part of a world-wide struggle against prejudice of race, nation, and religion."

IT is the shock of new knowledge which makes one long-sheltered young girl of the dominant group privately confess with shame, "I never knew before that Negroes are not satisfied," and which makes others quietly take up a collection for Hungerford School before they go home.

History shows that when an institution loses the support of the educated, particularly of ministers and teachers, that institution is doomed. Tomorrow may belong to the "die-hards." The long future appears to belong to the youth of today. More and more they are seeing and spreading light. Increasingly they are thinking clearly and meaning just what they say when they pledge allegiance to the flag, "liberty and justice for all."

[Mr. Clarke is Professor of Sociology at Rollins College, Winter Park, Florida. This article is a condensation of a longer one in Opportunity.]



Freedom from fear brings freedom from prejudice

One Short Hour

Henry Koestline

A Pattern for Interracial Understanding

DEAN FAULKNER'S voice was soft, but firm and distinct as he read:

I have in mind something deeper than the simplification of our external program, our absurdly crowded calendars of appointments through which so many pantingly and frantically gasp. . . .

Some heads were bowed, most of them were in odd positions, cocked in a listening or thoughtful mood. One fellow coughed. Some no doubt had their minds on other things than the reading, but all were comfortable, resting, quiet. Dean Faulkner read on:

. . . But there is a deeper, an internal simplification of the whole of one's personality, stilled, tranquil, in childlike trust listening ever to eternity's whisper, walking with a smile into the dark.

The reading stopped.

Silence.

Again, silence. For about fifteen minutes.

This reading, taken from Thomas R. Kelly's *Testament of Devotion*, gives the purpose of this unique meeting in the spirit of the one who inspired it.

CANBY JONES was a freshman at Swarthmore College in Pennsylvania when Thomas Kelly was professor of philosophy and religion there. He used to come over to Kelly's home one night each week with several other friends and together they thrived on devotional literature. *Brother Lawrence*, *Letters by a Modern Mystic*, *Meister Eckhart* and the New Testament and the Psalms were among the works they read during the two years they were together. In the spring of 1939, Kelly expressed deep concern that such cell groups—he called them "spiritual dynamos for the revitalization of the church"—be started everywhere.

In the summer of 1942, Canby came home to Fisk University—one of the nation's leading Negro colleges located in Nashville, Tenn.—where his father, Thomas Elsa Jones, is president. While waiting to be inducted into a CPS camp, Canby talked to Dean W. J. Faulkner about starting such a cell group at Fisk. Thomas Kelly, meanwhile, had died suddenly and Canby wanted to carry on his spirit. A Quaker, Canby went to the home of another Quaker, Kenneth Boling, professor of economics at Fisk, for the first meeting. Soon Scarritt and Vanderbilt students were invited and a few—rarely more than six—began to meet every Friday night.

About this time I became a part of the "cell" and we met for several months without growing. Conspicuous by their absence were the Fisk students on whose campus the meetings were held. For the first few weeks Canby did most of the reading, some of which included unpub-



A portion of the Fisk fellowship meeting at one of their regular Friday night sessions. Dean W. J. Faulkner is reading while students from Fisk, Vanderbilt, Scarritt and Peabody listen quietly. The girl on the extreme right is a Japanese-American student at Scarritt.—*motive* photo

lished manuscripts by Thomas Kelly which we were later able to get for publication in *motive*.*

Then he had to report to the Merom, Indiana, CPS camp, but the small group was anxious to continue the fellowship. While there was no deliberate attempt to get new members, more students at Peabody, Scarritt, Vanderbilt, and Fisk began hearing about the group and wanting to experience the fellowship. By the time the colleges completed their spring terms, the group numbered about fifteen, equally divided between both races.

No meetings were held during last summer, but when fall returned, the meetings did too—this time with a burst of enthusiasm. At this writing the group numbers over twenty—as many as can crowd into the living rooms of the faculty members who entertain us. Now, the students at Fisk frequently outnumber the white youth at Peabody, Scarritt, and Vanderbilt who come from across town to the meeting.

The nature of the program has changed somewhat from its early pattern. At first there was only reading and meditation—no discussion. Now there is less reading and meditation, but the spirit of the group has gained more from the exchange of ideas than it has lost from the shortened period of reading. However, it still remains primarily a devotional group—not a forum.

THE chief by-product of our meditation has been the wholesome fellowship with other races and for many it has been the most meaningful worship experience of their lives. We sometimes become tired of committees who talk so much about race relations and getting rid of prejudice against the Negroes. Our fellowship group at Fisk rarely mentions race. We worship the same God together. That's enough. In the quiet period and in the discussion we talk about common human problems and pool the articulate thinking of the members of the group in search of possible answers or solutions. There is no need to talk about better race relations. We have them.

* See March and May (1943) issues.

Investment in Relocated Life

H. D. Bollinger

THE story of Japanese-American relocation is now well known to most of the American public.

At the time of Pearl Harbor there were, in the United States, about 132,000 persons of Japanese ancestry. Of this number, approximately 70,000 were American citizens. On February 19, 1942, the President issued a proclamation authorizing the Secretary of War to prescribe military areas "from which any or all persons may be excluded, and with respect to which the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate military commander may impose in his discretion."¹

Accordingly the War Relocation Authority was established and at least 104,000 Japanese-Americans were transplanted from the west coast to relocation centers inland. Government officials in charge performed their great task with a minimum of friction and discomfort involved. This is not to overlook the fact that these people, a vast majority of whom are loyal American citizens, have suffered hardship, loneliness and great personal losses, physical and spiritual.

From the beginning there has been great controversy over the entire procedure and probably the full details will never be known until the war is over. The policy of the government has been on the side of liberalism. This can be noted in a statement of Mr. Dillon S. Myer, Director of War Relocation Authority, who says, "Relocation Centers are undesirable institutions and should be removed as soon as possible; they were a mistake in the first place but cannot be abandoned tomorrow."² This policy of liberalism may be further noted in the plan of

The Methodist Church, along with other denominations, is helping Nisei girls like these to resume their college training.—Photo courtesy WSSF



How the church has helped Japanese-American students to continue their education

the government which is revealed in a statement from the War Department to the *Nisei* (second generation Japanese-American, born in America) as follows, "In any time of crisis . . . the best interests of the few must sometimes be sacrificed for what seems the good of the many. The proof of a nation's good faith is to be found in whether it moves to restore full privileges at the earliest opportunity. . . . What is wanted by your government is that your strength should be added to that of the rest of the nation in its present fight with its enemies, and that ways may be found to restore you as quickly as may be to your normal and rightful share in the present life and work of the people of the United States."³

In harmony with the idea of getting the Japanese-American people back into the normal ways of living, as much as this could be done under the circumstances, Milton S. Eisenhower, then head of the War Relocation Authority, asked the American Friends Service Committee in the early spring of 1942 to undertake the work of getting students out of relocation centers into colleges. In May of that year the A. F. S. C. organized the Japanese-American Student Relocation Council. This Council, on which are represented all church and other organizations that have to do with the religious life of college students, has become the official agency through which all organizations channel in the relocation of students. To date 1600 students have been relocated.

It is astonishing to know the procedures that are necessary for the relocation of a single student. The steps are about as follows: The Council has cleared with the government and the colleges that will receive the students.⁴ It is now the generally accepted policy for the colleges to clear with the Council on all matters relating to the relocation of students. As soon as a student desires relocation, he makes this fact known to the Council. He sends his credentials and pertinent data to the Council. The latter, in turn, submits his name to an approved college for acceptance with special reference to the major subject he is studying. The Council, in the meantime, has made all proper clearances with the government and, as soon as the student has been accepted by the college and other factors cleared, permission is secured for him to leave the relocation center and go to the college. The Council has rendered excellent service as the connecting agency between the student, the government and the college. There are many hurdles to clear not the least of which are what is called "community acceptance" and finances.

American Meaning

Marian Konishi

TWO years ago, I knew only one America—an America that gave me an equal chance in the struggle for life, liberty, and the pursuit of happiness. If I were asked then "What does America mean to you?" I would answer without any hesitation and with all sincerity—"America means freedom, equality, security, and justice."

The other night while I was preparing for this speech, I asked myself this same question, "What does America mean to you?" I hesitated—I was not quite sure of my answer. I wondered if America still meant and will mean freedom, equality, security, and justice when some of its citizens were segregated, discriminated against, and treated unfairly. This question had been bothering me ever since we were uprooted from our homes on the Pacific Coast and herded here on American soil behind barbed wire fences. I know I was not the only American seeking an answer.

Then I remembered that old saying—All the answers to the future will be found in the past for all men. So, unmindful of the search-lights reflecting in my windows, I sat down at my desk and tried to recall all the things that were taught to me in my American history, sociology, and American life classes. This is what I remembered.

America was born in Philadelphia on July 4, 1776, and for 167 years it has been held as the hope, the only hope, for the common man by all the peoples on the earth.

America has guaranteed to each and all, native and foreign, the right to build a home, to earn a livelihood, to worship, think, speak, and act as they pleased—as free men equal to other men.

Every revolution in the last 150 years that had for its aim more freedom was based on her Constitution. No cry from an oppressed people has ever gone unanswered by her.

She gave the world its greatest symbols of democracy: George Washington, who freed her from tyranny; Thomas Jefferson, who defined her demo-

cratic course; and Abraham Lincoln, who saved her and renewed her faith.

SOMETIMES America failed and suffered. Sometimes she made mistakes, great mistakes, but she always admitted them and tried to rectify all the injustice that flowed from them. I noticed that the major trend in American history has been towards equality and fair play for all. America hounded and harassed all the Indians, then remembering that these were the first Americans, she established them in their citizenship and returned them to their land. She enslaved the Negroes, but again remembering Americanism, she wrote out the Emancipation Proclamation. She persecuted German Americans during the first World War, then recalling that America was born of those who came from every nation seeking liberty and justice, she repented.

Her history is full of errors, but with each mistake she has learned and has marched onward toward a goal of peace and security and a society of free men where the understanding that all men are created equal exists—an understanding that all men whatever their color, race, or religion should be given an equal opportunity to serve themselves and each other according to their needs and abilities.

I was once again at my desk. True, I am just as much embittered as any other evacuee, but I had found in the past the answer to my question. I had also found my faith in America—faith in the America that is still alive in the hearts, minds, and consciences of true Americans today—faith in the American sportsmanship and attitude of fair play that will judge citizenship and patriotism on the basis of action and achievements and not on the basis of physical characteristics.

Can I believe that America still means freedom, equality, security, and justice? Do I believe this? Yes, with all my heart, because in that faith, in that hope—is my future, our future, and the world's future.

IN connection with the latter, the church has had a great opportunity to serve. On the list of the first 1000 questionnaires of Japanese-American students who desired relocation it was found that sixty-nine per cent of them had Protestant religious preferences, seventeen per cent were Buddhist, three per cent Catholic and eleven per cent had no preference. These facts plainly showed

that the Protestant churches had a major responsibility in student relocation. The Methodist Church, in a survey of 1753 students, having a church preference responsibility of twenty-five per cent of the total, created a Joint Committee (of the Board of Education, the Board of Missions and Church Extension and the Woman's Society of Christian Service) to seek to do its part in helping these

students to continue their education. The Joint Committee, in turn, has created a committee of staff persons of the Board of Education to handle the detail of working with individual students, the Council and the colleges in getting the students relocated. Through funds made available by the joint agencies referred to above, the Board of Education committee makes scholarships and travel grants available to Japanese-American students.

These agencies representative of the church consider these scholarships and travel grants as investments in the finer ideal of democratic citizenship and in Christian character. The investments thus made have already been most rewarding in dividends of gratitude on the part of the Japanese-American students who have been relocated. To date The Methodist Church has provided scholarships or travel grants to not less than fifty-four students and many more are in the process of being relocated. A perusal of the files of personal correspondence reveals the high caliber of the students receiving scholarships and shows appreciation and a sense of Christian responsibility. The Council says of one of the students who received a scholarship, "We feel that he is one of the most outstanding Japanese-American students who has been brought to our attention." This student has distinguished himself with straight "A" grades in a pre-medical course. His attitude of Christian humility is most admirable. A girl, whose sister was killed in an accident in Chicago, was forced to quit school to help earn a living. She immediately returned the unused balance of her scholarship money. Another student, a girl, secured a job. She sent the scholarship money back and wrote, "Perhaps you can help someone else who has not been as fortunate as I." Concerning another student, a professor wrote, "During his two years here, — showed more promise in chemistry than did any of his classmates. I feel sure that he has a brilliant future in organic research."

CONCERNING another student studying to be a social criminologist, it has been written, "He is above the average in ability to co-operate with others. . . . He

is active in church activities, has a splendid home background, an excellent character." A professor wrote about another student, "—— is one of the most outstanding young men I have had the pleasure of knowing for a long time. He is of high character, trustworthy, intelligent and wholesomely ambitious. I say this upon the basis of close association with him in and out of academic circles." Another young man about whom it was written, he is "generously cooperative," desires to become a scholar of Oriental philosophy and "to interpret it to the Western culture thereby hoping to create better understanding for a lasting peace." One of the boys, valedictorian of a high school class of 250, had just started his university course when he was inducted into the Army. From a camp he writes that he wants to pay back the amount of his scholarship to make it available for someone else. He gratefully added, "As far as I can see, your group and others like yours have built up an inestimable self-respect among the evacuee students I have met."

Probably the attitude of the students who receive scholarships is best summarized in the following incident. One evening when the writer was speaking in the Wesley Foundation at the University of Wyoming at Laramie, he noticed several Japanese-American students present. At the close of the meeting they gathered in a group and came to the speaker. The spokesman said, "Is there any way we can thank the Church?" When assured that there might be, he added, "The Church, by what it has done for us (referring to Japanese-American students who had been relocated), has restored our faith in democracy. If there is any way to thank the Church for us, please do so."

¹ Quoted in "70,000 American Refugees—Made in U. S. A."

² Quoted in "The Japanese in Our Midst."

³ *Ibid.*

⁴ See "How to Help Japanese-American Student Relocation," a pamphlet published by the Japanese-American Student Relocation Council, 1201 Chestnut Street, Philadelphia 7, Pennsylvania.

Prisoners of War and Prisoners for Peace

We have asked Dr. Gordon Chapman, one of the distinguished ministers of the West Coast, to give us the facts about Tule Lake, the "segregation" camp for Japanese. This is his report.

The Facts

WHEN the Japanese and Americans of Japanese ancestry were placed in relocation centers, the action was proposed as a measure of peace, to protect the West Coast in case of an invasion, and to prevent local prejudices from flaring into disorders. These citizens were placed there, most of them very willingly, for protective custody for peace.

The government knew at the time of relocation that some of these evacuees were not loyal to this country.

There were reasons why they were not, not all of which are to their discredit. The most flagrant cases were taken out by the F.B.I., but many restless and dissatisfied ones were left in the usual relocation centers. In these centers they became festering sores of unrest and trouble. In an effort to segregate the loyal from the disloyal, a questionnaire was given all evacuees. Neither the content nor the intent of the questionnaire was fully understood by the evacuees. As a result, all who were still loyal to Japan and many who misunderstood the questions answered "no" to an affirmation of loyalty to this government.

The Tule Lake relocation center was chosen by the army as the center for all those who formerly asked for repatriation to Japan and did not retract their request before July 1, 1943; all who gave negative replies at the

time of registration for army, industrial or civilian services; all who refused to answer such a questionnaire, and all whom the project directors in the relocation centers considered loyal to Japan. *The present Tule Lake population, then, is not to be confused with the previous use of that camp as a relocation center or with other relocation centers elsewhere.* Indeed, the very existence of Americans of Japanese ancestry in these other camps is indication the army and F.B.I. have passed upon their loyalty. It might be fair to assume then that whatever trouble arose among evacuees would come from Tule Lake into which the troublesome elements have been gathered. Tule Lake under the army is a prison camp, with a double wire fence and half a dozen tanks guarding the fence.

Further discernment would require an understanding of even the Tule Lake camp. Not all the people who went to Tule Lake either by choice or by requirements are disloyal to the United States. In fact government officials estimate that approximately only one third are actually enemies of our country in any honest sense of that word. Some from the previous occupants of that camp chose either to remain in Tule Lake or came there from other camps because they were under the impression it was the surest way to Japan. No such guarantee has been given them. Indeed, even in exchange for prisoners of war, only those can be exchanged during the war that the Japanese government will ask for. There is no question but that many who went to Tule Lake thought they would be repatriated at government expense. One of the largest groups in Tule Lake is children. The intense family loyalty of the Japanese induces whole families to enter Tule Lake if one member is to go there. Perhaps not all of it is loyalty to the family; some of it is parental domination. The heartache of American youth of Japanese ancestry who have never been to Japan, do not speak Japanese, and have no connection with it except racial characteristics, is one of the many horror stories of the war.

There is every reason to believe the government is moving slowly and cautiously in segregating these "segregates" into Tule Lake. Days and months of time is being given by officials in hearing the cases of these people. With confidence in such officials, the public can be sure that ample protection will be given communities adjoining the Tule Lake camp, the "segregates" will be given fair treatment as prisoners of war and aliens, that those of Japanese ancestry who remain in the camp or are relocated to work and school elsewhere are carefully passed by the army and F.B.I. officials after the WRA approves their transfer.

What the Newspapers Said

We now quote excerpts from Los Angeles newspapers which *The Christian Century* called "inflaming" race feeling. That, we suggest, is putting the case mildly:

While army authorities remained silent, *observers* said a group estimated *variously* at from 250 to 1,000 Japanese gathered apparently for a conference, but was dispersed by tear gas . . . (the internees) demanded better food, oiled streets and changes in white personnel. . . . Most of the internees wish repa-

California Students Report

The reports of the Tule Lake disturbance have been magnified out of all proportion to its seriousness and have been so distorted that a false impression of the whole Japanese question has been created in the mind of the average observer.

Principally, it must be remembered that the Tule Lake center is a detention camp for disloyal Japanese. It is not to be compared with a relocation center. The Japanese residents in that camp are there because they have expressed disloyal sentiments either verbally or by past action. However, in the case of American citizens, the FBI does not have sufficient proof to jail them for treasonous activities. This is as it should be, because even though they are Japanese, their rights are as inviolable as any other American citizen's. . . .

If the reports of rioting and disorder were inspired by German agents, as one authority of the WRA charged, then they did a very effective job. However, there is no doubt that they were cited knowingly or unknowingly by Americans, and that the only result was a slowing of the war effort. Efforts of the government to relocate the loyal Japanese were complicated.

It's a foreshadowing of what could be done to the war effort by enemy agents if, in the future, the American people believe, magnify and pass on such unsubstantiated reports.

—*The Daily Californian* of the University of California, at Berkeley

triation to Japan. . . . the Japanese are not needed here economically. They declared that during their cultivation of valley lands, the Japanese ruined much of the land with commercial fertilizers. . . . Overflowed roads with irrigation water . . . and hauled sub-standard vegetables over bad roads to avoid inspection. . . . Japanese released for Utah relocation centers have colonized near Brigham City, Utah, again setting up their secret schools to imbue Nisei with loyalty to the land of the Rising Sun, Captain George Contreras, head of the Sheriff's (Los Angeles) anti-subversive detail, disclosed. . . . He said they have gone into produce-raising on a vast scale, *competing with California growers and markets.* . . . At Brigham, Utah, Sheriff Warren Hyde said his office was not aware of any Japanese schools. . . . "so far," he said, "the Japanese are behaving nicely." . . . It was learned today from unofficial sources that a number of weapons, including home-made bombs and *hundreds of knives*, had been found by soldiers searching buildings in Tule Lake. . . . Hints from inside the camp indicated there were disturbances of an *unrevealed nature.* . . . "You know that these evacuees have gotten away with *thousands of knives?*" asked a State Senator. Robert Cozzens, regional WRA Director, said, "I've heard it, but I don't think it's true."

All Is Not Quiet on the Western Front

Gordon C. Chapman

RACIAL tension has always been endemic in California. Someone in California has always been trying to run someone else out of the state. First it was the Indians against the Mexicans, then the Chinese; later it was the "yellow peril," then came the "Oakies and Arkies"; now with the Americans of Japanese parentage in detention camps the pressure has turned inward. "Zoot suiters" is not a new word. It was used first to indicate a group of Mexicans who in August, 1942, were involved in some inter-gang murders. Peg bottoms and long coats characterize those who seek extravagance in dress to offset lack of recognition denied them in other areas. It was chosen by the press partly because of government pressure against more odious references to Mexicans at the time we were developing our good neighbor policy and wanting to import Mexicans as farm labor. California has always been proud of its Spanish origins and "Native Sons," so it is embarrassed with this tension over its Mexican youth.

Typically, Mexican youth like gangs, but equally typical is their record of not being "hard guys."

What are the factors that have aggravated the zoot suit tensions? First, is the background of the housing and transportation problem. More than 267,000 people have moved into the Los Angeles area in the last ten years without adequate housing having been provided for them. These war workers have come largely from two sources. The Mexicans are imported with the approval of their government to do farm labor. The Negroes, largely from Shreveport, Louisiana, are here for industrial work. There has been great tension between these groups. The actual gang wars have been between Mexican gangs, the line drawn being that of "local" boys against "late comers."

Second, is the high wages paid to these youths. Though they are not high compared to local standards, they are high in comparison to what they have been accustomed. Since they lack other purchase outlets for their money, it goes into dress fads and gaudy amusements.

Third, and not generally realized, is the problem arising in this area which has the highest concentration of service men in training in the country. These men descend on Los Angeles on week-ends in tens of thousands. They seek out the same amusements as the zoot suiters, often competing for girl friends for dances and dates.

These tensions could well have been eased were not two other factors added. Irresponsible journalism must be given credit for the actual street rough-housing. A local paper ran scare headlines based on an anonymous phone call which said that the zoot suiters were after the service men. The service men met the implied challenge by going out in groups to hunt down anyone wearing peg pants. As in Detroit, arrests of Mexican youth were more of the "protective custody" type, rather than arrests of service men for abusive conduct. The other inflammatory factor in Los Angeles was its race-conscious

administration. The mayor, for all his judicial background, had shown his colors by saying publicly that he knew of no loyal Japs; this in spite of Secretary Stimson's citation of the courageous Nisei in Italy. The real issues were again clouded by a senator who makes political capital out of "red" hunts, and who saw at once in these outbreaks the work of Communist spies and Fascist organizers.

The real issue in Los Angeles is not Mexican. Los Angeles has lived too long with its Mexican heritage to be unable to face that. *The real color issue is Negro.* Figures vary, but conservative estimates place the newly arrived Negroes at over 200,000, and these mostly of a rural background. Under the Fair Practice Act they are getting employment in war industries and are being accepted in a majority of unions. The "Little Tokio" district that once had trouble housing 24,000 Japanese is now housing 30,000 Negroes. Such tremendous growth, and the nature of the migrants, put a strain on already overloaded recreational facilities. No immediate methods of strong arm controls will long last. Solving the background problems of housing, social welfare, recreation and group work is the only way out. Los Angeles has developed social indigestion from attempting to swallow and absorb large numbers of war workers, especially when Los Angeles was so color conscious and the migrants so largely of other than white stock.

For Material on the Study of Race

Your own denominational missionary headquarters.
American Committee for Christian Refugees, 139
Center Street, New York, N. Y.

Common Council for American Unity, 222 Fourth
Avenue, New York, N. Y.

Department of Race Relations, Federal Council of
the Churches of Christ in America, 297 Fourth
Avenue, New York, N. Y.

Home Missions Council of North America, 297
Fourth Avenue, New York, N. Y.

Indian Rights Association, 995 Drexel Building,
Philadelphia, Pa.

National Association for the Advancement of
Colored People, 69 Fifth Avenue, New York,
N. Y.

National Conference of Christians and Jews, 381
Fourth Avenue, New York, N. Y.

National Urban League, 1133 Broadway, New York,
N. Y.

Service Bureau for Intercultural Education, 221
West 57th Street, New York, N. Y.

And—we recommend *We Who Are America*. Ken-
neth D. Miller, New York, Friendship Press, 1943.

Redman!

Tell Us

of the Night



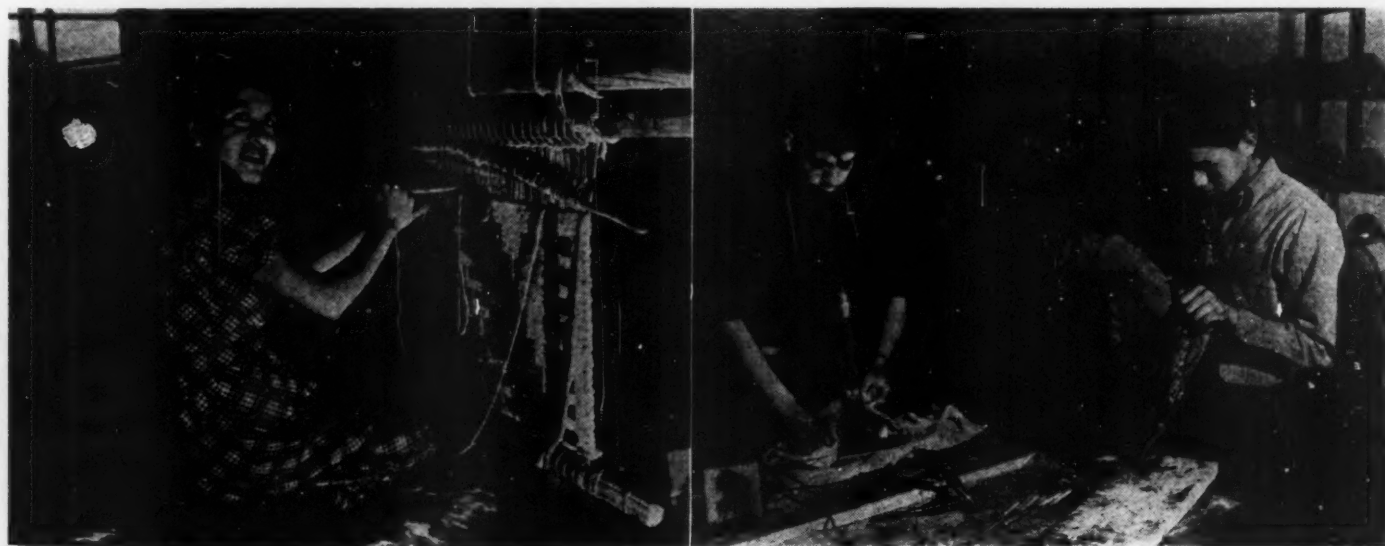
Left, an eighty year old Paiute Indian at the Moapa Indian Reservation in Nevada is weaving a winnower basket. The basket is typical of those in the Great Basin area and is made of willow with a coarse weave and no design. Right, a young Indian student at the Albuquerque, N. M., Indian School, is learning the art of leatherwork.

THE most disastrous thing about these uprootings and transplantings was the Indian's loss of morale. The white man's careful propaganda of "the vanishing race" was dinged into his ears, and when he saw his people die like flies from disease, homesickness, and helplessness, he himself for a time accepted his proposed fate. . . . But it was left to John Collins, Indian agent in 1937, to draft the Indian Reorganization Act which permits the Indian to enjoy the same business enterprise as his white brother. Already seventy-five tribal cooperatives are established. . . . the white man could do worse than sit at the feet of Indian teachers of a way of life that sets up the Creator as owner of lands, and man as merely the user of them and all they provide. He could learn to his improvement how to practice patience under mistreatment and a peaceful attitude that "bears malice to-

ward none." . . . So we see that in spite of poor land, disease contracted from the white man, fairly consistent governmental mismanagement, and almost general injustice, the Indian today faces a new cast. Here, in the very land where his people endured such dark mental and spiritual bondage, here, where his white "brothers" have robbed and cheated and lied to him, and attempted to break his spirit with doleful prophecy about his fast-approaching sunset—in this very place, with his chin high and his heart fixed in his old abiding faith in a Great Spirit, he is reviving his life, increasing his numbers, working industriously, honoring his newly acquired citizenship, and adding the fine arts and skills of his race to the culture of the white.

—Kunigunde Duncan in *Tomorrow*

Left, among the Navajo Indians of the Southwest, rug-weaving has a deep cultural significance as well as an important economic value. Interesting to note is the fact Navajo rug weavers never make two rugs alike. Right, students in the Carson Indian School, Stewart, Nevada, are working in the Tebenobe Craft Shop. The one on the left is wiring a lamp he carved himself.—Photos courtesy U. S. Indian Service



RACIAL DISCRIMINATION

A Case Study

Willis Weatherford

IT is certainly refreshing to have a conference take action rather than merely pass resolutions. Of course, the National Conference of the Methodist Youth Fellowship passed resolutions on race relations, but the deepest thinking of the entire conference centered about this actual situation of racial discrimination. The delegates at Jacksonville, Illinois, were not armchair philosophers; they were thinking in the face of facts. It helped us to realize that all youth groups need to supplement study and "talk" by experience and action in tension areas. It is when we meet a problem face to face that we make our most meaningful decisions.

On Sunday evening, August 29, a group of Negro and white delegates visited a nearby confectionery for refreshments after a strenuous day. They were seated and given menus, but promptly were told that the restaurant was "fresh out" of all items listed. The group realized this was merely a subterfuge which showed unwillingness of the proprietor to serve Negroes. A white member of the group tried to reason with the owner, but to no avail. He then quoted the Illinois state law to the occupants of the shop: "All persons . . . shall be entitled to the free and equal enjoyment of the accommodations, advantages, facilities, and privileges of inns, restaurants, eating houses, hotels, soda fountains, soft drink parlors, taverns, roadhouses. . . ." Other members of the Conference patronizing the shop expressed their disapproval of denying any person food, since it was neither democratic nor Christian. Under protest, the proprietor finally obeyed the state law and served the whole group. On leaving, they all thanked him for his cooperation, but he asked them not to come again.

Monday evening the situation was presented to the Conference delegates to map a plan of future action to help free the town of racial discrimination. One group felt that we should use non-violent direct action by going to various establishments to eat interracial. We should wait several hours for service if necessary. We could be assured of service since the proprietors would fear the con-

sequences of violating the state law once they saw we meant business. Others said that such action, even if seemingly successful, would merely stir up resentment among the inhabitants, and would thus increase racial tension and defeat our purpose. They felt that we would not be in town long enough to follow up our actions or to take the consequences of whatever animosity was created. After a long and heated discussion, the matter was referred to the Council for decision.

The Council asked two persons to talk with the proprietors of a number of restaurants to find their attitude toward interracial service in their establishments. Accompanied by a local Methodist minister, we had interesting conversations with a number of operators. The bus station was the only one not discriminating; it had been "opened" earlier by legal action under the state law, in order to keep its bus line concession. Although all other places declined our patronage, we were able to show each proprietor how our request grew out of our Christianity. With one exception, they respected our position, but all said that their patrons would object. Undoubtedly some patrons would frown upon interracial eating, but on Sunday night not a single person among the townspeople present had shown displeasure at the serving of Negroes. We felt that the proprietors' position was at least in part a rationalization based on inadequate evidence. One manager finally admitted that as soon as the Christian Church educated its members and his patrons to abide by its ideals, then he would run his business according to the teachings of Christ. We wondered what proportion of the community must agree with him, before a Christian business man courageously attempts to lead the community to new patterns of action.

TUESDAY night all findings were reported back to the membership. Again non-violent direct action was discussed, but rejected in favor of action to be planned by a special committee. In the meantime, it was decided to boycott the discriminating establishments. The special committee met at a session which

members considered to be the high point of the Conference. We met as a group which was humble in recognition of our shortcomings, but dedicated to a program of action which would implement Christ's teachings of brotherhood without regard for race or class. After prayerful consideration we recognized that non-violent direct action is sometimes the most effective and suitable means of expression, but the committee felt that in this particular case it would not be wise since we could not remain in the community to work and suffer for our cause.

Thursday morning the recommendations of the committee were adopted by the whole Conference, and the committee was empowered to work toward the realization of the suggested action. These recommendations follow, along with an account of what was actually done in the remaining two days.

Recommendations Adopted by the Conference:

1. That some part of the radio time granted to the Conference be used to present an interracial program, using representatives of all racial and national groups represented at the Conference, thus presenting in a positive way the principle of brotherhood.

What was done:

A radio program on "Neglected Neighbors" was directed specifically at race prejudice, letting residents know that Methodist Youth cannot tolerate racial injustice. Participation on the program was interracial.

2. That our Friday evening worship service be arranged in one of the city churches, if possible, and that the public be invited. This service would involve interracial participation.

What was done:

Through the generous cooperation of a local Methodist minister this meeting was held and the public invited. Participation of three races emphasized God's love for all peoples. Unfortunately, we did not draw many townspeople.

3. That we try to get a simple statement in the local paper and church bulletins informing the Jacksonville citizens of the Conference policy of boycotting exclusionment establishments and our reasons therefor.

What was done:

The paper refused to publish this statement, but the editor showed real understanding of our policy when interviewed by two members of the Conference.

4. That this committee be instructed to search out persons and institutions of both races in the Jacksonville community who

Manzanar

Michiko Mizumoto

Dust storms.
Sweat days.
Yellow people,
Exiles.

I am the mountain that kisses the sky in the dawning.
I watched the day when these, your people, came into
your heart.

Tired.
Bewildered.
Embittered.

I saw you accept them with compassion, impassive but
visible.

Life of a thousand teemed within your bosom,
A thousand that hated and feared you.
Silently you received and bore them.

Daily you fed them from your breast,
Nightly you soothed them to forgetful slumber,
Guardian and keeper of the unwanted.

They say your people are wanton.

Saboteurs.
Haters of white men.
Spies.

Yet I have seen them go forth to die for their only coun-
try.

Help with the defense of their homeland,
America.

I have seen them look with beautiful eyes at nature.
And know the pathos of their tearful laughter.
Choked with enveloping mists of the dust storms.
Pant with the heat of sweat-days; still laughing.
Their only sin, their faces.
Exiles.

And I say to those you harbor and those on the exterior,
"Scoff if you must, but the dawn is approaching.
When these, who have learned and suffered in silent
courage;

Better, wiser, for the unforgettable interlude of detention,
Shall trod on free sod again,
Side by side peacefully with those who sneered at the

Dust storms.
Sweat days.
Yellow people,
Exiles."

will continue to work on the problem through education and action; that the committee assist in organizing these persons into a unit, thus implementing their effort.

What was done:

A group of townspeople was invited to dinner with several members of the Conference. Persons invited included several ministers of both races, the YMCA secre-

tary, a judge, a dean from the college, and other citizens. The specific local situation was discussed, and the local group asked for suggestions as to how they might set up a permanent local body to work toward racial equality. We have great hope in the efforts of this local group. On them lies the real job of educating their own community.

5. That, if this local group seems ready for constructive action, we notify the National Association for Advancement of Colored People, the American Civil Liberties Union, the March on Washington Movement, and the National Urban League, so that they may counsel and aid the local group.

What was done:

These groups have been notified.

6. That we interest students here at MacMurray College, informing them of the situation and encouraging them to organize a group from the College that would be interested in probing the depths of the conflict and taking action against possibilities of a wider spread.

What was done:

Very few students were on campus, but interest was expressed in such a program and the Dean of Women was particularly helpful. All the College authorities were most cooperative.

7. That we make a suggestion to the local church women's missionary societies to visit all church members to interest and encourage them in studying the situation and in carrying forward a plan of action to relieve it.

What was done:

This project was referred to the group of local ministers who had met with us for dinner.

8. That the members of this Conference be urged to write letters to persons of Jacksonville, expressing appreciation for all the kindnesses and courtesies extended to us, and at the same time, expressing disappointment in the treatment of the colored members of the Conference which caused such deep suffering.

That these letters be sent to the following:

- (1) The Mayor of Jacksonville,
- (2) The Editor of the Jacksonville newspaper, and
- (3) The storekeepers of Jacksonville.

That the committee furnish addresses of these persons to the members of the Conference.

What was done:

The committee furnished the addresses, and a number of letters have been written.

9. That this committee be empowered to work toward the realization of these ends, understanding that the whole Conference cooperate by giving of their time and effort.

What was done:

The committee accepted its opportunity and responsibility as shown by the above action. Some such clause was essential to assure that recommendations would be carried out.

So You're Going to

JAPAN

T. T. Brumbaugh

SO you're going to Japan? Yes, many of you young Americans will be going to Japan in one capacity or another in the not too distant future. This does not necessarily refer to a military invasion, though that may eventuate before ordinary relationships are re-established. This will, of course, make the return to normal relations more remote and difficult. Yet even for those who may be party to such an expeditionary force, what I am about to observe should prove helpful. It is to the somewhat more distant future, however, that I am looking in this article.

Our war with Japan cannot last forever. In fact, as history goes, it will be but a brief episode of the world's life. Therefore, if we are sincere in our profession of desire for a just and durable peace, the idealistic, democratic and (may we say hopefully) Christian youth of America will before long be taking up with the demobilized and perhaps pitilessly vanquished youth of Japan the loose ends of shattered Japanese-American and world-integrating relations.

This is not altogether a felicitous prospect. From time immemorial victorious states have sent to conquered lands not only governors but exploiters; and even Christian missionaries have too often advanced under the protection of victorious emblems and military prowess. Usually these are regarded sincerely by the victors as "peace preservation" agencies, to borrow a term from the swarms of Japanese pacifiers who have poured into occupied China since 1937, including many Buddhist, Shinto and Christian evangelists. From the viewpoint of the vanquished, however, though there be professions of charity and assurances of brotherly love, all such are regarded with suspicion, if not with genuine hatred. Due to these stupendous obstacles to the resumption of good relations with our present enemies, the prospect of friendly or even Christian contacts with Japan and her people cannot be regarded as too bright.

Yet Christian youth will not be dismayed by discouraging realities nor dissuaded from assuming their obligations in such a world. Assuming that Japan's militarists will suffer rebuke, if not indeed ignominious defeat, in the present conflict, America's responsibility for the making of a "New Order in East Asia" will be greater than Japan presumed her own to be, and Christians must have large part in that colossal task. All other factors and forces in American life will be on the alert to advance into new areas of development. Shall the Christian emphasis alone decline the challenge to world-wide expansion? Nay, rather, you who have received a Christian heritage in home and church must bear that

witness in all the walks of life and in all lands where American influence will perforce be felt in tomorrow's world. This is indeed "One World," a global world of mutual interests and obligations; and you, in whatever capacity, are going as an emissary of "Christian" America to Japan.

FIRST of all then, let it be observed that you will be Exhibit A (or B or C) of what the United States of America really represents among the nations of the earth. To be sure, you will be a representative also of what America says she has stood for in both World Wars I and II. There is, however, in certain lands some discounting of our own estimate of ourselves, and this is based upon observation of what Americans do in their relations with other peoples. Especially will anyone going among more or less hostile people during or following a war be judged, not by their own but by the enemy's standards.

In Japan in particular, and in areas in which the Japanese have endeavored to enlist Asiatic cooperation in dislodging "white imperialism," will Americans be held under the pitiless spotlight of scrutiny for evidence confirming or repudiating professions of democratic principles in international relations. If Americans who enter these areas conduct themselves in accordance with such principles, they will recommend themselves, their nation and the foundations of Christian democracy to those about them. Then, indeed, will the Far East be off to a new start toward mutually desirable goals in world fellowship.

If, on the contrary, after so great a build-up as an enlightened people engaged in a war for the survival of democratic ideals and institutions, our emissaries to various parts of Asia behave themselves no differently from other aggressors and invaders, the latter end of our Asiatic relations may be worse than anything to date. For it is just conceivable that certain of the Orientals are right in insisting that if Asia must have overlords, even the Asiatic millions would prefer Japanese to British, Dutch, French or American masters.

It is just here that one encounters the issue of race in all our contacts with Asia. Any alert and fair-minded observer will agree that the white man and his governments have been piling up for themselves for many decades the woes that have recently descended upon the British, French and Dutch imperialists in the Orient. Nor has our own beloved America been free from criticism of racial discrimination and the exploitation of weaker peoples. A nation which closes its own doors

and even the gates of opportunity within its borders to those not of the predominant color pattern, must expect to find itself under suspicion among those against whom such policies are applied.

YOU who go to Japan will discover that history is not yet ready to render its verdict as to whether or not this has been a war for the preservation of democratic institutions on the face of the earth. A "War for Survival" also means little if it involves only the preservation of "the American way of life" as we have lived it in smug complacency and satisfaction for ourselves alone. The poorly endowed but increasingly aroused peoples of the world are asserting themselves in violent protest against just such a way of life. For Japanese, for Chinese, for Indians, as indeed for Germany and Italy, and for the underprivileged within the borders of the United Nations and their spheres of influence, the outcome of this war is sure to be judged by reference to the improved or retrograde status of the masses of men and women throughout the world. And we who by scientific techniques and possession of so much of the resources of the globe can perhaps defeat such barbarous attempts to readjust the map as Japan's, Italy's and Germany's assaults on civilization, must, nevertheless, recognize that three-fourths of the earth's population is still susceptible to the machinations of the dissatisfied. Europe, Asia and Africa will remain inflammable tinder for just such all enveloping conflagrations as World Wars I and II until a semblance of justice is established in all the continents and the isles of the sea. Nor will any of us be cordially received among any of these people until it is demonstrated either that we belong to a nation which seeks to rectify such wrongs, or that, in spite of the accident of nationality, we cast our lot with those less privileged than ourselves.

So you're going to Japan! Well, you will go either as a Christian or just an American. If you go as only an American, your lot may be fairly easy; for you will probably have the protection of American diplomacy, to say nothing of arms. Moreover, you can probably find some natives who for a fee will do your bidding, reserving their feelings for expression in the next test of national or racial strength. Needless to say, you will not in this way get close to the heart of Japan or her people.

If, however, you go primarily as a Christian, you will find much to admire and much to love. And if your love for that which is good is genuine and obvious, as is indeed also your contempt for that which is evil in Japan's life, you will find friends and worthy co-laborers in the cause of exalting the good and in redeeming that which is evil. In fact, if your experience be as mine, you will find it desirable and rewarding to identify yourself with the already established Christian movements in Japan and to work under Japanese supervision for the extension of Christ's Kingdom to the more than ninety-nine per cent of the population which has not yet known His redeeming Love.

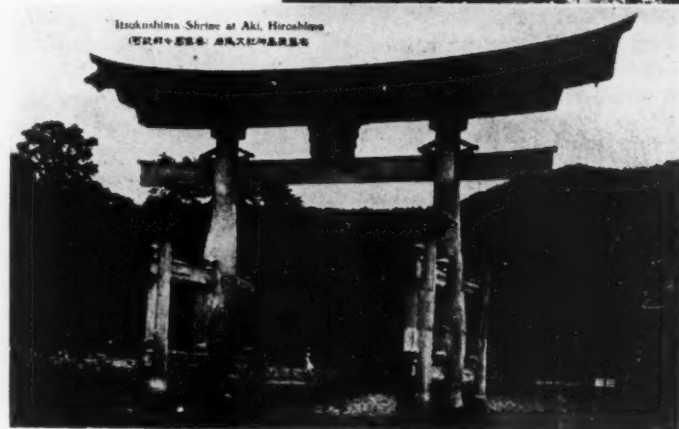
Again, if your heart be true and your eyes not color-blind, you will discover both rhyme and reason in much that these alert and aggressive little people do which seems to us either diabolically vicious or diametrically contrary to our customs and therefore surely somewhat

wrong. Rhyme you will find when it becomes clear that a great proportion of their militaristic spirit, ideas and equipment have been copied faithfully from the Occidental, white, and supposedly Christian nations of the earth. Reason you will see even in taking off shoes and keeping on hats in a Japanese house when you learn how clean this keeps the floor with its soft straw matting and how the head is kept warm where there is so little fuel for heating in a winter climate damp and cold.

There are also good reasons for reading from the top of the page downward and from right to left, as scientists tell us who know most about the two eyes we have. By the way, which column do you read first on the front page of your morning newspaper? The right edge column and thus down and to the left across the page? Well, the Japanese, and the Chinese before them, have just followed that observation a bit more consistently, as you will find when you have made your sojourn to Japan.

T. T. Brumbaugh rendered a distinguished service as director of the Wesley Foundation in Japan. His book, *Religious Values in Japanese Culture*, was published in Tokyo. When Americans were forced to leave Japan, Mr. Brumbaugh left reluctantly. He is now the Executive Secretary of the Council of Churches of Detroit.

Characteristic of Japan's scenic beauty, the famous Fujiyama mountain rises among the silhouette of trees and water. At the bottom is a view of Itsukushima Shrine at Aki, Hiroshima.



THE hours lay heavily upon the heart of the old man.
Years of waiting and longing had dimmed his eyes;
Before him there stretched the long interminable hours
With no fulfillment.

"How long, O Jehovah, before the Hope takes flesh,
Before the sons of Israel may shout aloud

A new song:

'Behold, He is here!

The Deliverer has come at last!'"

In a quiet manger, full of the animal sweat,
The healthy sounds of tired beasts,
The Virgin womb of Israel's Daughter
Opened wide its flood gates pushing into a waiting moment
The expected child!

When the old man saw what God had wrought,
His heart flung off the weight of years
To give wide sweep to urgent words:

"Now, Lord, let thy servant depart in peace

For mine eyes have seen. . .

This child is the sign of man's attack."

I

The family was poor!
The Day of Consecration came;
But the price for the Lamb of Sacrifice could not be found:
Only the doves of the poor to use.
Poverty, the watchword of the mass of men,
Marked him early as Son of Man.
The child was a Jew:
The challenge to all the funded hates of men
Who through centuries struggled against the imperious demand
Of an ultimate ethic:

Men must be brothers achieved

As they are brothers in blood and seed.

Blessed Israel, guardian of the One God Dream—

The eternal sufferer whose agony is the anguished cry of all
mankind,

In hectic, patient, turbulent search for

The Great Fulfillment.

II

He was a word made flesh!
But the word, what was it?
Not for the proud, not for the mighty,
The dominant aggressive cornerers of the groans and struggles
Of the sweating masses.

[There is no future for the proud—

Only a past.

The gaze of the powerful

Must always focus on yesterday!]

The word, what was it?

It was for men whose backs are against the wall;

Whose hope feeds eternally on itself, always consuming but
never consumed.

Fear not, that was the word.

Fear, the great companion of the poor;

The creeping slinking Hound ever on the trail of the

Bedevilled seekers for surcease from oppression and wrong.

The poor know fear:

Fear of a special breed.

[If a woman fears a mouse that runs across her path

There is a scream, a leap, a release.

The tension breaks and calm is restored.]

But the fear of the weak is a special breed.

The Great In

Howard

For them fear is a climate closing in;
It is breathless humidity!
It clings like dampness in the air
When long hours of steady rain
Crush the days and nights with wetness.
There is no fear of death.
All men soon or late make calm their minds
And quiet their anxious spirits before the sure
Relentless fact of Death.
This is the fear of being finally outraged by life—
Cast upon by violent hands,
Unrestrained by order of the mind or heart,
Caught in the terrible grapple of blind or
Calculating brutality with no defense of public will or
Private conscience to avail.

To die without benefit of Cause—

No great end served!

No trumpet blasts!

No banners wave—

Not even the bright transcendent glow of martyrs' fire!

Only the sordid overflow of passions,

Catching in their swirling churn the hopeless victims

Of a brother's scorn.

This is the final degradation,

The ultimate shame.

The weak, the poor, the dispossessed are schooled in fear.

It presides over decisions,

Weights all choices of the simplest kind.

It reaches into the quiet places of the fireside

And conditions the behavior of young and old alike,

It causes the body to learn by rote

Complex behavior patterns, to check

Some mindless slip—

Some thoughtless move;

That will send crashing down on innocent heads

A terrible judgment!

Fear becomes the great Assurance

Against floating violence!

Jesus knew all this.

His days were nurtured in great hostilities

Focused upon His kind, the sons of Israel.

There was no moment in all His years

When He was free;

Sometimes

In lonely places, beneath burning stars

Wrapt in the silence of the hills. . .

He felt Eternal stirrings at His roots

And knew that always

Beneath Him, above, beyond, within,

The God of life kept watch.

This was the truth he felt;

To make it clear, to announce

Its clarion meaning—what greater

Boon to man?

Strange, to know all this:

To be thus assured;

Then bow before some great arrogance.

Innate Words

Howard Thurman

"Fear not them who kill the body
And after that there is nothing more
That they can do. But fear God."
That is it—the fear of God!
the fear of man!
Which shall it be?
The one lays bare the heart of reverence;
Pours wave after wave of healing balm
Upon the broken and forlorn—
Makes strong the failing spirit;
Renews the mind and affirms the craven will.
It frees the self of carking care,
Nourishing the life in strange new courage.
It is what the birds know as their wings
Lift them high above the plains.
It is the quiet trust glimpsed in the eyes of carefree children.
It is the blushless blossoming of roadside flowers,
Or the gliding confidence of fish through quiet or troubled
waters.
It is what burns in the prophet's eyes or
Glow in the tranquil spirits of those
Who have come through great tribulations!
The fear of God, the beginning of Wisdom!
Before the altars of its seaching fire
The fear of man is rank and vile!
The great Blasphemy,
The supreme Sacrilege,
The final Corrosion.
"Fear not" says Jesus,
And all the Sons of men
Echo in their hearts,
The triumphant word.

III

The word—*Be genuine!*
Let your words be yea, yea; nay, nay!
All else obscures truth
Tempting man to betray the Eternal.
What a hard word for the weak!
It brings crashing down around their heads
The great fortress of defense
Against embattled power.
Somewhere in a past forgot
In the first moments of internecine strife.
The weak took refuge behind deception's web
Stretching their brickle threads of guarded life
Against odds too great to meet on equal terms.
The will to live made all else dim.
By circuitous route, by devious means
Weaving a pattern of false leads and feinting starts,
Life kept itself intact
And did not die.
The little birds know this:
Feeding in meadows under sun-drenched skies
The shadow of the Hawk appears.
Time stops! all else forgot—

Conditioned feet gather dead brown grass;
A quick somersault and all is changed.
High above, the Hawk clears his eyes,
Shifts his course, and seeks his meal
In other fields.
One with grass and root they live
For yet another day.
Little children know this:
When parental will looms threatening
To deter or interfere.
Defiance is not wise
By route direct and unabashed!
A steely web of chaste deception
Trips and holds in firm embrace
The parental power. . . .
Until at last it yields to the little will
As if it were its own.
The weak know this:
All victims of the strong
Draw from this churning source.
By the waters of Babylon they mingled tears
With flowing streams.
Into their midst Ezekiel came
To comfort, soothe, make unafraid.
Words like liquid fire gushed forth at eventide.
Flaming words but hidden in a vibrant code—
Crystal clear to all with ears to hear.
Distant Tyre and far off Egypt named he them;
But all the biting anger of prophetic ire
Bespoke in deftest phrase of Babylon.
The Exiles knew and were consoled,
While Babylon kept watch unconscious of the work the
prophet wrought.
Who said: I am God?
Poor old Hiram of struggling Tyre?
It was the mighty King of Babylon.
Hardly.
The captives knew and found fresh strength.
It is an age old way the weak have found;
To fight the strong with hidden tools.

The African slave had learned this lesson well:
The master's priest with fervid tones
Splashed in a canvass broad and high,
The glories of another world where God would add
New comforts to the blest of earth.
The slave listened well and deep within his soul
A melody stirred:
'Everybody talkin' 'bout Heaven ain' goin' there.'
There must be two heavens—he queried.
No, for there is only one God.
Ah! the old man said.
I'm having my hell now,
When death calls me, I go to heaven.
He is having his heaven now,
When death calls him, he goes to hell.
Next day 'neath withering sun deep in the rows of blos-
soming cotton,
The old man cries: "Ah got shoes—you got shoes,
All God's chillun got shoes—"
His eyes fell on all his fellows acres 'round.
"But everybody talkin' 'bout Heaven"—
His eyes held the big house for one elastic minute—
"Ain' goin' there."
But the word would not be stilled:
Let your motive be simple,
Your words yea, yea; nay, nay.
Hypocrisy for self-defense—
Is that the sinless sin?
Does it degrade the soul at last

January, 1944

And sweep the raft against the hidden rocks?
 Deceive and live for yet another day;
 Declare and run the risk of sure destruction.
 But why?
 The Word knew:
 There is a point beyond which man cannot go
 Without yielding his right to try again.
 To play God false to save one's skin
 May jeopardize all there is that makes man, man.
 "What would man give in exchange for his soul?"
 This is the great Decision!
 Even death becomes a little thing.
 To survive with inner cleanness:
 To compromise where ground forsook can be retrieved:
 To stand unyielding when the moment comes:
 This is the meaning of the word.

IV

The Word was *Love*.
 Hate is the last great fortress of the weak.
 The deadly moving current of resentment sweeps through the
 channels of the mind
 When overarching wrong inflicts its bitter lash.
 But this may pass and leave no trace save the quivering after-
 math of fading pain.
 The subtle thrust of implied scorn may trip the mind,
 To send the spirit hurtling down crazy stairs
 To land at last where clever thoughts
 May find retreat.
 "Who is my neighbor?"
 "Is it lawful to do this or that today?"
 "Why do your followers eat with hands unwashed?"
 "The tribute, is it lawful to pay it?"
 But Hate is something more.
 A time does come when the dregs of all the piled up scorn
 Of men's contempt
 Mount high to overrun the cup of great endurance;
 When like a flash of light that blinds,
 There bursts upon the soul, the stark alarm:
 The last substance of self-respect
 Is spilled.
 Alone and desperate;
 Desperate and alone,
 Pitiless and scarred
 The weak stand crushed.
 Something stirs—the strength of bitterness.
 The iron fiber of great revenge melts

The shattered feelings into one great block—
 And hate is born.
 Hate becomes the validation;
 The ground of courage.
 New power surges—a vast fresh cunning goads the mind.
 Blind to good and evil, reckless of all consequence,
 The weak strike out!
 Even a fresh resourcefulness moves dead plans
 Into new hopes.
 Now, there is no need of fellowman.
 Out of the depths of his new arousal
 The cry goes forth:
 I, I am autonomous!
 I, I am independent!
 I, I am God!
 The world grows dark—there is no light now anywhere.
 [The green grass fades, the flowers die.
 The music of the birds is still.
 There is nothing anywhere but death and ashes.]
 The power that saved, destroys.
 All this Jesus knew,
 The Word was *Love*.
 The meaning of life, what is it?
 Down through the ages the deathless words ring out—
Hear, O Israel, the Lord thy God is one.
And thou shalt love the Lord thy God
With all thy heart, mind, soul and strength
And thou shalt love thy neighbor as thyself.
 And thy neighbor? Any man whose need of thee lays claim:
 Friend and foe alike. Thou must not make division.
 Thy mind, heart, soul and strength must ever search
 To find the way by which the road
 To all men's need of thee must go.
 This is the Highway of the Lord.

Howard Thurman is Dean of the Chapel at Howard University in Washington, D. C. He was a divinity student at Colgate-Rochester when the first interdenominational student conference was held in Evanston. His Alma Mater, Morehouse College, has given him a Doctor of Divinity degree. Perhaps more than any other religious leader in America, he has been in demand as speaker for conferences. *motive* presents with some pride this poem which may be part of a forthcoming volume of Dr. Thurman's poetry.

My (Dr. Carver) prayers seem to be more of an attitude than anything else. I indulge in very little lip service, but ask the Great Creator silently, daily, and often many times a day, to permit me to speak to Him through the three great Kingdoms of the world which He has created—the animal, mineral, and vegetable Kingdoms—to understand their relations to each other, and our relations to them and to the Great God who made all of us. I ask Him daily and often momentarily to give me wisdom, understanding, and bodily strength to do His will. Hence I am asking and receiving all the time.

—Rackham Holt in *George Washington Carver*

As this number of *motive* goes to press, the outstanding dramatic success of the year is Paul Robeson's performance of *Othello* in New York City. Another American Negro, Frederick Aldridge, went to Europe in 1826 to perform in *Othello* with the famous English actress, Ellen Tree, as Desdemona.

The Fijian army's headquarters camp is one of the cleanest in the Solomons. White men and black warriors sleep in the same tents, eat at the same mess and play American basketball together against their Marine mentors.

Living with them, one immediately becomes aware of their inherent sense of

courtesy, good manners, and devout adherence to Christianity. All are literate and many have attained professional and intellectual heights as a result of educational opportunities in England and the other colonies offered by the British Colonial Administration.

—From the *Christian Science Monitor*

It is not healthy when a nation lives within a nation, as colored Americans are living inside America. A nation cannot live confident of its tomorrow if its refugees are among its own citizens.

—Pearl S. Buck in *What America Means to Me*

A Matter of Life and Death

Upon This Rock

Emile Cammaerts

... There is no way out of suffering, but there is a way in and through suffering. The greater our acceptance, our surrender to the will of God, the larger will be the burden which we can shoulder, the stronger will be our power to shoulder it, the higher our exaltation for being able to do so.

*Significant passages
taken from the book
by this title*

The love of God is as infinite as His power, and it is through His love and His suffering that we may live with our dead in this life as we hope to live with them in the next. Death is no insuperable barrier, but it is a barrier which cannot be forced by man. Pieter is with me today, not because I remember him or because his ghost chooses to visit me, but because we are bound together by the love we share. His presence is not a mirage, but a real thing, most vivid and often unexpected. He appears to me as he was because, no doubt, I should not be able to recognize him if he appeared otherwise. I can only pray that the gift of death will open my eyes to his true personality, which I only comprehended imperfectly a year ago and which I may be allowed to comprehend hereafter.

Life is a gift of God and we are right in appreciating it in all its aspects. It is a glorious adventure full of surprises. Man's sinfulness is alone responsible for obliterating from our soul that sense of miraculous wonder which pervades the whole creation. But life is not necessarily happiness, as men understand the word. It brings tribulations as well as blessings and war as well as peace. If we accept it, we must do so with the knowledge that fortune and misfortune may crown our efforts with flowers or with thorns. We cannot take the one without taking the other. We may not even question divine justice in sending us pain or joy, because we know neither our worth, nor the motives which prompt God's actions.

**Look In Subsequent
issues of motive for**

*A Matter of Life and
Death*

from the Point of View of
—the Nurse—Marion Wefer
—the Soldier—John Bartek

January, 1944

Strange how even those who believe in eternal life and the preservation of the soul wish to find in this world some concrete confirmation of their belief! We seem all to live in fear of losing our personality. Dying leads to heaven, if we keep it, living is hell if we lose it or mislay it, like most maniacs do. It is the spring of our reason, the lighthouse which gives us our direction and the rudder which allows us to keep it. This is no doubt why most men, whether Christian or not, strive so hard through their works and actions to build up some spiritual or material monument to their own memory. The most hardened materialist struggles against the very annihilation he proclaims. Whether he writes a book, makes a discovery or endows charitable institutions, he is all the time trying to perpetuate his name. He may scorn immortality, but he wishes nevertheless to be immortalized. He loves his family, no doubt, but this love is strengthened by the fact that it appears to him as a kind of insurance against final destruction. . . .

Never seek comfort, but let it come in due time, when the roots of pain have pushed deep enough into your soul, when the tree has grown and the

ripe fruit hangs from the lower branches. It is impossible to hasten such growth without offending one's love for the dead. There is a time for mourning, and mourning should be duly observed, not in wearing black clothes, but in trying to realize the meaning of life, of the past life of the dead and of the present and future life of the mourner.

... Death is the hard stone against which the finest crystal must be shattered.

Life goes on everywhere, not only on earth from generation to generation, but on earth and in heaven, through the development of a spiritual life which pervades the whole world. The Kingdom is not only a promise, the complete fulfilment of God's purpose in His Creation, it is an actual fact, manifested in prayer

and active worship, realized in the Church and through the Church in the communion of the Saints.

... We can only truly love any human being or spirit through God; we can only hope to obtain eternal life because His love is eternal; we can only be reunited to those we love because they live in Him and He in them, and because He loves them individually as we love them individually.

Thou hast not lost thy son but bestowed him henceforth in Eternity. ... That is not thy child that is lying there. He has flown away and sprung aloft into boundless height. When, then, thou seest the eyes closed, the lips locked together, the body motionless, oh, be not these thy thoughts: "These lips no longer speak, these eyes no longer see, these feet

no longer walk, but are all on their way to corruption." Oh, say not so; but say the reverse: "These lips shall speak better, these eyes shall see greater things, these feet shall mount upon the clouds, and this body ... shall put on immortality, and I shall receive my son back more glorious."

... Pieter's lips speak better, since they have not lost their silent smile, his eyes see greater things, since they have preserved their delight in small ones, and his feet walk over the clouds since the clouds no longer hide the truth. His body has put on immortality because God is not the God of the dead but of the living, and I shall receive him more glorious because I hope to meet him in Our Father.

Upon this rock ...

—*Upon This Rock*, by Emile Cammaerts, New York, Harper and Brothers, 1943. Reprinted by permission

BROTHERHOOD WEEK

February 20-26, 1944

THE appalling treatment of Jews in Germany, Italy and occupied countries and the theories of racial superiority by which it has been justified have had two reactions in this country. On the one hand, we have not escaped here the infection of racial prejudice from overseas. By subtle propaganda our enemies have sought with some success to divide us and to enkindle every smoldering ember of inter-group suspicion and hostility. On the other hand, it has aroused men of good will to take stock of the sources of discord and injustice that threaten our national unity and to deal with them realistically. Scholars have restated and publicized the teaching of science as to race and race relations to counteract the vagaries and vaporings on which Nazism and Fascism have built. The spokesmen of religion, both Protestant and Catholic, have stated the teaching of Christianity on racial discrimination and persecution without equivocation.

That there is a clearer consciousness than ever before in the Christian Church in this country of the nature of the problem of anti-Semitism and of the urgent necessity of its solution few can doubt. It remains to implement the admirable principles that have been expressed by the churches in the attitudes and conduct of the Christian constituency. That will require a process of intelligent and persistent education on the part of Christian leaders.

The National Conference of Christians

and Jews is making a contribution to that process by the continuous study which it is sponsoring of literature used in Protestant schools of religious education, to discover and secure the elimination of elements fostering prejudice against Jews. Similar studies of their own educational literature being made by Jews have a reciprocal purpose. But the educational process must be extended into all areas and to all ages. This is an urgent task of the Church in the years to come.

—Robert A. Ashworth, Director of Brotherhood Week for the National Conference of Christians and Jews

Cartoon furnished through the courtesy of Mrs. Sheila W. Findlay, artist, and Stephen H. Fritchman, Director of the American Unitarian Youth. It first appeared in the *A. U. Y. News-Monthly*.

Race Relations Sunday

February 13

... is officially designated by the Federal Council of Churches each year on the second Sunday of February. It is observed by Methodists with special programs seeking to understand other races and an offering which goes to the support of Methodist Negro colleges in this country.



motive

The American Youth Movement

Leonard Detweiler and Wyatt Jones

Where did it come from? What is it doing now? Will it be an important factor in the postwar world?

THE American Youth Movement, as we have known it in the past thirteen years, developed as a reaction to the social unrest and insecurity of our times. The depression following the economic crash of 1929 stranded four million young people in a social vacuum. They could not find jobs. They could not plan. They could not marry. They were not wanted in the factories and offices. Their lives seemed to have no purpose. They were spoken of as "our youth problem." In reality a confused and economically disorganized society was their problem. They were the best educated generation America had produced, but there was no productive place for them in the social life of our nation.

In general they were unorganized. It is safe to estimate that less than fifty per cent of them belonged to youth organizations of any kind. Yet they were all faced with the same problems, and they were bound together by common desires. The organized youth began to see that it was to their advantage to unite in order to bring pressure to bear upon the older generation which held all of the political and social power.

The American Youth Congress was formed as a coordinating agency to bring together various national youth groups. It had no specific program. It was an expression of the growing conviction that youth should do something about their plight. Numerous national groups joined the American Youth Congress, participated in its meetings, and contributed to its financial support. In general these groups had no specific political programs. They felt that the Federal Government should act to help unemployed youth and that the youth of the nation deserved a chance to earn a living. As the Movement developed, four basic groups pushed their programs within the American Youth Congress.

1. The religious groups had a vague Christian social program. They were never very effective politically in the Congress, but they were united on certain basic desires for peace, free speech, civil liberty, economic opportunity, and governmental relief. The YWCA, the Student Christian Movement, the United Christian Youth Movement and a few representatives from various denominational youth groups were active. Perhaps the YWCA, through Miss Rose Terlin, was the only group that took the Congress seriously. The YMCA seemed to fear its political implications and never gave what might be called active support.

2. The Young People's Socialist League sponsored their program within the Congress and presented a well-rounded program based on the socialist philosophy.

They remained a small group and spent much of their time fighting the Young Communist League. They lost this battle and withdrew from the Congress.

3. The Young Communist League worked actively within the Congress as the Congress provided a sounding-board for its political ideas. Its highly centralized and disciplined political tactics enabled it to defeat the Socialist group and blocked its efforts within the Congress. The Young Communist League functioned as a small group, but it is difficult to estimate its numerical strength because of its practice of not stating Young Communist League affiliation and of coming to the Congress as representatives of other groups. They were able to set the political tone of the meetings, and secured the balance of power on the Cabinet of the American Youth Congress. They did this through democratic means and were usually able to defeat opposition without shady practices. If such practices were necessary, they were used.

The delegations to the Congress meetings from New York City were always strong in Young Communist League sympathy and formed the numerical majority at most of the American Youth Congress Assemblies. This gave the Young Communist League a great advantage because of its strength in New York City.

4. The fourth group might be called the New Deal Bloc and was led by Joseph Lash. In the later stages, it was supported by Mrs. Roosevelt and followed the politics of President Roosevelt. It was the only real opposition the Young Communist League had in the Congress.

Under the astute political leadership of Lash, this group worked to gain a position of political dominance and to supplant the position of political control held by the Communists. It had a difficult time because the peace program of the Young Communist League was the opposite of theirs up to the time of the German invasion of Russia. Then, during the pre-invasion period, the average non-Young Communist League member of the American Youth Congress had no desire to participate in the war. The Young Communist League was always able to out-vote the Lash group on the Cabinet and in the Assemblies of the American Youth Congress.

GENE TUNNEY and Murry Plavner organized a reactionary group of young people outside of the American Youth Congress and carried on a smear-campaign against it. It is difficult to define the nature of this group which was well-financed but seemed to have little real youth support. It seemed to be reactionary in

character and desired to break up the American Youth Congress because of the Communists who were in it. Mr. Tunney had easy access to the newspapers and blasted the Congress on numerous occasions. Mr. Plavner organized action within some of the American Youth Congress meetings aimed at discrediting it because of its Communist tendencies.

When the present World War began, the American Youth Congress was opposed to the entrance of the United States into the conflict and called it an imperialistic war. This policy was changed after Russia was invaded. It is true that the Young Communist League brought about this change, but it is also apparent that youth opinion was shifting as the tragic nature of global war became clear. The American Youth Congress made some vague declarations on the war and pledged support to the Youth of Britain and Russia in the Philadelphia meeting of the Congress in July, 1941.

If we attempt to evaluate the results achieved by the American Youth Congress in this thirteen-year period, we may list the following:

1. Thousands of young people began to think of their problems in terms of self-directed or *apparently* self-directed political action.
2. Real support was given to the NYA, CCC, and the American Youth Act. The American Youth Act was developed by members of the American Youth Congress and introduced into Congress. It did not pass, but it did call attention to the youth problem.
3. The peace sentiments of the program reflected accurately organized youth's opposition to war and became artificial when the policy shifted too rapidly after the invasion of Russia.
4. The adult public was made aware of the unrest among youth and responded with some federal aid and a great deal of fear and abuse.
5. The Communists used the American Youth Congress as their best national sounding board and educated some young people to work with the Communists.
6. Local Youth Councils were formed and took some steps in community action.
7. Some labor youth took active part in the program.
8. The program broke down racial and religious prejudice among the youth who participated.
9. The American Youth Congress offered thousands of young people a chance to express themselves and to gain a feeling of self-confidence and group unity.
10. Because of the strong Communist influence in the American Youth Congress, many adults identified any political action on the part of youth with the Communist Party. This is perhaps the most unfortunate result of the thirteen-year period. It is also clear that some adults used the Communist tag in order to confuse the basic issues which caused the non-Communist youth to organize for political action.

The War Years

THE about-face of the American Youth Congress toward the war brought it a deluge of criticism from the press, but actually the new policy was much more in line with American thought at the time than was its earlier policy of isolationism. The Congress did not actually experience the results of its change until the

Soviet-Finland difficulties came to light. America was much too ignorant of the facts and much too sympathetic with Finland to accept the rationalizations that were to follow. The last meeting of the Congress broke up under the strain. Most of the influential national organizations withdrew. However many individuals who had not been considered Communists turned to support Russia. The liberals were non-plussed. If one were not a Communist then how could he turn against poor little Finland? (The thinking was on just this sentimental level—it was some time before the facts proved that those who had stood by Russia were more nearly correct.) The Finland supporters left the meeting in disgust. The American Youth Congress was lost, for it was nothing if it did not represent a general and popular front for a majority of American youth.

The New Deal Bloc was possibly the strongest group left with anything like a supporting constituency. Its leaders, Joseph Lash and Molly Yard, began looking about for an organization. They hit upon the International Student Service. Now the ISS had been in existence since 1929, and from its headquarters in Geneva had done a significant piece of work with relief and refugee students. Dr. Alfred Cohn was head of the American section. It had plenty of money, support, and prestige. Lash and Yard joined. Gradual infiltrations by their friends increased the political complexion of the ISS, over the protests of Dr. Cohn. The politically conscious youth were encouraged by the New Deal wing of the ISS Board, Eleanor Roosevelt, Max Lerner, Archibald MacLeish, et al. The Liberals succeeded in electing Joseph Lash as Executive Secretary.

The process went forward rapidly. The crisis came when Molly Yard wanted to open a Washington office. Dr. Cohn opposed this because of her political past (American Youth Congress). Molly won out. The new ISS program began to take shape. Work Camps were formed at Wilkes-Barre, Cleveland and Highlander. Leadership Institutes were held at Campobello and expanded to Asheville. The National Student Federation of America (Elizabeth Robertson, president) merged with ISS. But it was unsuccessful; NSFA didn't like it. The Student League of America had been formed of all internationalist student organizations. The liberal non-Communist SLA needed funds. It applied for affiliate membership in ISS but the deal failed to work out. However, it did get many new student groups and individuals in touch with the New Deal Bloc. But the ISS had never stressed membership anyway. An individual might become a "Friend" by the payment of one dollar. There were no group memberships. A Conference Secretary was appointed to hold meetings in colleges all over the nation. These were to be educational and not political. They were on a very small scale and never very successful. The most significant venture of the organization was its publication, *Threshold*. Irwin Ross (Harvard Student Union) did a good job as its editor, and it was possibly the best secular publication in the student field.

WITH much publicity, Joseph Lash went to the Army. Dr. Cohn sought a non-political youth leader. He found none. Then he turned to the wealthy and socially-minded Trudy Pratt (Standard Oil) for an

Executive Secretary. Her party felt that ISS had not been political enough. They were very anxious to press progressive democracy as opposed to Communism. To this end the ISS called the International Student Assembly to meet in Washington in September, 1942. It was a decided success. Delegates came from dozens of foreign countries, many in uniform. The President, Mrs. Roosevelt, and the State Department gave their full support. The Assembly gave Fascism the works—and did very little else. But one little item was overlooked. The International Student Service (Geneva) had been doing a significant piece of relief work in Europe, and the Assembly got it into no end of trouble with Axis authorities. The Geneva office protested because the OWI was using the meeting, President Roosevelt's speech, etc., for propaganda purposes on the Continent.

This was the last straw. Trudy Pratt felt she could no longer waste her time with a non-political organization that dealt only with students. She resigned. The political wing (New Deal) followed her. This left the ISS in a "state of metamorphosis."

The "background" leadership of the Washington meeting (ISA) was still interested in an organized movement, and the US Committee of the ISA formed a new organization, the United States Student Assembly. Irene Murray was elected General Secretary. Her background: Senior at Mt. Holyoke, Campobello, assistant to Molly Yard, business manager of *Threshold*. Her first project was to sponsor a tour of American colleges with some of the foreign students who had attended the ISA.

The USSA set up an office organization along the lines of the old ISS; began a bulletin, *Assembly Line*, and continued the magazine *Threshold* under the title *New Threshold*. Dr. Cohn held the rights to the title, however, and he was somewhat touchy about its use. The magazine is now published as *Assembly*.

The First National Conference of USSA was held in May, 1943. Its featured speakers, Congressman McMurray, Mrs. Roosevelt, Jim Carey, and Roger Baldwin, got it national publicity. After two days of plenary sessions and round table discussion, the delegates drafted a new constitution including the provision that "Communist and Fascist groups be excluded," and passed a bold program calling for "the dynamic revision of our own society to banish forever the curse of political economic, and social insecurity." The New Deal Bloc was well in control of the meeting and their liberal ideas were reflected in its official actions. At this time Mrs. Roosevelt made her famous "I-will-never-again-be-able-to-work-with-these-people" statement, referring to the Young Communist League and their leadership in the American Youth Congress. This amounted to an admission that the Communists had found that the "divide and conquer" principle worked in student movements as well as it had in the European war. The Communists will do the work, the hard dreary work—stuffing envelopes—they get along. So liberal groups have to bar them from their membership—a tariff to keep out foreign competition! Democracy has no meaning unless it can safeguard the minority and itself from the minority. The USSA has yet to find a way to do this. All of this agitation is an admission of defeat; the Communists have more zeal, more energy, more "go" than plain liberals.

It seems that the liberals would do better on more work and less talk.

Mary Lou Rogers (Liberal Union, Swarthmore, a strong outlet of the old Student League of America) was elected President of the USSA. The organization is now conducting a campaign to set up chapters in representative schools throughout the nation.

A "Committees on Correspondence" group organized some time ago on the Antioch Campus, has spread to several other colleges and is doing an interesting piece of work in encouraging local participation in community and governmental activity. There is a chance that this group, now independent, will merge with the USSA at a forthcoming conference.

THIS is about the state of youth movements in America today, with the exception of one interesting new twist. The Young Communist League held a big conference in New York last October and proceeded to dissolve itself. The following day the delegates formed a new organization called American Youth for Democracy. Several interesting points may be seen in the new organization. In the first place, it is not primarily a student organization; most of its members seem to be working youth from strong labor unions. Its membership is open to all anti-Fascist youth, and its constitution makes clear the fact that many of the members will not be Communist. The statement of principles adopted called for an American-Soviet-British coalition and the opening of a second front in Europe; "universal, obligatory military training for youth" after the war; the encouragement of youth to become active members of trade unions; and the defeat of Fascism abroad and at home. AYD groups were encouraged to set up "American-Soviet Youth Institutes in every city." Its "past," Mrs. Roosevelt's statement, and some of its principles will alienate a great many American youth—even some liberals. But it is too early to make any judgment of its success.

Leonard Detweiler graduated from the Y.M.C.A. College at Springfield, Massachusetts, and took his theological work at Hartford Theological Seminary. As Chairman of the Middle Atlantic Region of the Student Christian Movement and as Co-chairman of the National Intercollegiate Christian Council, he has been a leader in the youth movements about which he writes. He has just been called to the directorship of Religious Work among Congregational students at the University of Wisconsin.

Wyatt Jones is a student in the Vanderbilt University School of Religion. He came to Nashville from Birmingham-Southern College. His first contribution to *motive* appeared in the second issue, and since that time he has been closely associated with everything connected with the magazine. He is now on the staff of the Editorial Division of the Board of Education of The Methodist Church where he assists on *Highroad* and has special responsibility for *Workshop*.

The Postwar Years

There will be no youth movement on a national scale and of a militant character after the war, if the adult community is able to give the youth a place of active, responsible participation in our national life. It is very doubtful that the adult community will do this. In the confusion of the postwar period, it is likely that the youth will feel the burden of social and economic maladjustment. If this is not the case, the adult group would have to change many of its institutional patterns in order to give youth the expression and responsibility it needs.

Can you visualize religious institutions placing young people on their local and national policy-making boards? Can you see the Democratic and Republican Parties having youth representatives on their national councils? Can you picture a national council meeting of the YMCA with young men under twenty-five forming half of its membership? Can you imagine high school administrators planning their courses with several young people

present and inviting their participation on the school boards?

Such drastic changes are necessary if youth is to feel at home in our modern American society. Even the most awakened minds in 1943 do not seem to realize this. The American Youth Commission is a very worthy body, but where are the youths on that Commission? Not even this group realizes that youth does not want simply to be studied. Youth wants to take part both in the study and in the solution of its own problems.

Adult America has refused to learn this basic lesson from the youth movements of Europe. These movements followed a perverted course, but they symbolized the same desire to be a vital, respected part of the nation's life. Adult America, that could plan a Selective Service Act and not give members of its young people a chance to give public testimony on the Act, will not be too likely to respond differently to postwar conditions. In the face of such conditions and attitudes, a militant postwar youth movement is inevitable!

I See by the Papers

An Ancient Evil

An increase of 90 per cent in new infections of syphilis among boys and girls 15 to 19 years old and of 34 per cent in the age group 20 to 24 years for the first half of 1943 was reported by City Health Commissioner Ernest L. Stebbins of New York City. The wartime "dislocation of family life" in New York was the cause given for this by Dr. Stebbins, who said measures to curb venereal diseases were being intensified through neighborhood centres of the municipal Health Department.

News from the Front

A novelty company in America has brought out a Testament bound in steel covers to be carried in the shirt pocket over the heart, a gruesome little piece of expediency which has faith in neither the metal nor the Testament but hopes that a combination may work. Many of these have been sold to parents of soldiers, but I have never seen one carried. That particular pocket is for cigarettes, and those soldiers who carry Testaments, and many do, carry them in their pants pockets, and they are never considered as lucky pieces.

—John Steinbeck reporting from a war front

One Way to Do It

The United Automobile Workers of America, CIO, at their recent convention adopted a resolution urging Congress and the President to establish a commission for the study of the terms of peace, to be composed of members of Congress,

the Administration, Organized Labor, Agriculture, Industry and the Church, such a commission to begin its work without delay. The UAW thus demands a realistic approach to postwar problems.

Radio Preaching

Dr. Ralph W. Sockman has called radio "the barometer of spiritual weather in America." As the speaker on NBC's weekly program, *The National Radio Pulpit*, he has received 109,000 letters in eight months, requesting 99,000 copies of his radio sermons.

Exigent Christianity

President Roosevelt has directed that all contracts with the Government must contain anti-race discrimination clauses, thus overruling an opinion by Controller General Lindsay C. Warren that the requirement was "directive" rather than "mandatory."

"I realize the hesitancy of the Controller General to withhold payments on Government contracts in which these provisions have not been included where there is doubt as to whether the order is mandatory," the President said in a letter to Attorney General Francis Biddle.

"I therefore wish to make it perfectly clear," the President added, "that these provisions are mandatory and should be incorporated in all Government contracts. The order should be so construed by all Government contracting agencies."

Stephen T. Early, the President's press secretary, said he believed this "clears it up once and for all."

The Controller General's opinion was given recently in a case in which the Southwestern Bell Telephone Company of Kansas City, Mo., refused to execute a contract containing a clause forbidding discrimination against workers because of race, color, creed or national origin. The company's attitude, Mr. Warren held, was no barrier to a contract because the President's Executive Order (No. 9346) was only a "directive" and was not binding upon contract officers.

"There is no need for me to reiterate," the President said in his letter to Mr. Biddle, "the fundamental principles underlying the promulgation of the Executive Order—namely, that the prosecution of the war demands that we utilize fully all available manpower, and that the discrimination by war industries against persons for any of the reasons named in the order is detrimental to the prosecution of the war and is opposed to our national democratic purposes."

—*The New York Times*

Common Sense

Miss Lena Hiatt, president of the Spring Grove, Indiana, town board, whose stormy campaign against the presence of Japanese-Americans at Quaker Hill, a Friends church project, recently attracted much attention, was defeated in the town election.

Miss Hiatt ran for re-election as trustee, but along with other incumbent trustees lost to rival candidates.

Dr. W. C. Dennis, Earlham College president, was attacked by Miss Hiatt in a letter addressed to Indiana Yearly Meeting, governing body of the Friends church, but members stood firm on the project.

Ugly-looking Barbed Wire

American War Prisoners Are Helped by WSSF

THE World Student Service Fund, now a part of the National War Fund, reports news of absorbing interest from its administering committee in Europe. A five page cable recently received gave the name, college, year and major subject of sixty-seven U. S. Army Air Corps officers now in Stalagluft III in Germany, and requested special study aids for them. A list of these men may be procured from the office of the World Student Service Fund, 8 West 40th Street, New York 18, N. Y.

The names of these American prisoners of war were secured after the visit to Stalagluft III of Yngve Frykholm, a Swede and hence, as a neutral, one of the members of the European Student Relief Fund staff who can visit the prison camps. An abridged account of his visit appeared in the supplement to WSSF Newsletter No. 1, dated October 8th. Excerpts from the account follow:

The camp was clearly to be seen from the train, approaching the quiet little German town of F-g. The charming and peaceful-looking landscape on the right-hand side of the railway line suddenly flattened out and changed into an endless row of wooden barracks. Why, this was not a camp; it was quite a city of its own! Barracks in all directions, separated by streets and squares and sport-grounds, where occasional games of volley-ball were taking place. But most dominating of all was the barbed wires, surrounding every inch of this vast area; endless miles of ugly-looking barbed wire, only interrupted here and there by the threatening silhouette of a watch-tower.

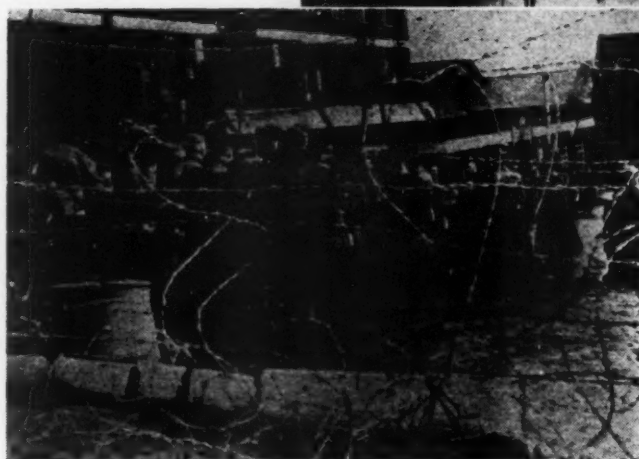
These are the daily surroundings of millions of young men at the present moment, in various parts of the world. These are also the actual surroundings of some 2,000 American prisoners, mostly taken in Tunisia, who suddenly and bewilderingly have had to adapt themselves to that strange and restricted life of a prisoner of war. This being a recently erected camp, the prisoners had not yet been able to establish a regular contact with their own people at home. For this reason, the ESRF was particularly proud and grateful for the opportunity given to one of its secretaries to visit this camp of American prisoners, to get in touch with lonesome students cut off from any kind of intellectual life and to give them new hope for the future by offering them educational help and support.

What this personal approach means to countless individual students was made very clear to me, when we ended up by making a visiting tour around the camp to see how the boys are getting on in their different barracks. Every now and then, Sgt. Gollomb picked out a student from the grey and inquisitive crowd surrounding us and introduced me to him. I fully realized, as in a flash, what the ESRF means to this and to that individual student prisoner when I was led up to a spectacled young man with a Nordic-sounding name of Linder. I had a brief chat with this lonesome and somewhat bewildered-looking law student and told him that we would be glad to give him every possible help to continue his studies during captivity. Like most of his fellow-prisoners, this student has not yet received a single communication from home since being taken prisoner more than four months previously. And here he was unexpectedly approached by a fellow-student from the outside, offering personal and individual assistance for this particular intellectual need. "My, this

was a perfect godsend, I must say!" was his half stammering reaction. "I thought my time in this camp was going to be completely wasted!" His eyes were simply shining behind his spectacles as he thanked me for this offer, which to him meant a new ray of hope, a tiny bit of meaning in a meaningless world.

A small group of new-found friends, followed me on my last lingering walk through the grey barracks, only coloured here and there by a bright, and just slightly wicked cartoon, showing the various hardships of camp life. (The artist was one of Max Fleischer's assistant cartoonists.) They followed me down the sun-baked and dusty camp street until we reached the inevitable line of barbed wire. The line which I could pass but where they had to stop. The parting words might have been a greeting to the friends and supporters of the ESRF all over the world: "We can't really tell how much we appreciate your visit and what you are doing for fellows like us. We can only say: Please don't forget us, and please come back!"

Symbolic of a war prisoners' camp is this silhouette of a watchtower against the sky.



... And always the ugly-looking barbed wire.—Photos courtesy of the WSSF

Shouts AND Murmurs

By the editor

Poetry and Pin-up Girls

We have taken a tour of the army bases through the pages of *Yank*, the Army Newspaper. It is forbidden fruit, as it were, because as a civilian we are not supposed to be reading it. But for a complete, comprehensive picture of what is going on in the minds and lives of men from the non-commissioned officers down to the greenest and youngest rookie, there is just nothing to beat *Yank*. It has everything! Its pictures are excellent (even the pin-up girls are tops!), its sketches are some of its best features, and its cartoons are funny without being bawdy. What pleased us most was that it seems to be honest, making no attempt at glossing over the obvious faults in army life, and yet a healthy morale flows through its pages, largely the result of a sound sense of humor and an extraordinarily good perspective on war.

One of the best features is *The Poets Cornered* where we read in a "poem" on dehydration the following gem:

"Frankly, things have come to such an unpretty pass that I wouldn't be at all surprised to come up against some delectable little dove

Who dishes out super-dehydrated love."

And still another, the idea of which is reflected in a story of the sea which we shall publish later in the year:

"Nothing is so lost as a ship at sea;
No man so lonely as a sailor."

Perhaps the prize idea of the year is expressed in a poem by Sergeant Grant Sanders who comments on the censorship of the names for big bombers.

No more will death and fury
Be carried without stint
By bombers lewdly labeled
With names unfit to print.

It's not the heavy bomb-load
And not the mighty wing
That counts, officials tell us—
The monicker's the thing!

Yanking the Head Off

Major Hartzell Spence, has lost his job as editor of *Yank*, Army weekly newspaper, because he wrote an editorial "mildly" critical of the American Legion. Pointing to the selfish political pressure tactics of the Legion in the past, he ap-

pealed to the 10,000,000 men and women who will be veterans of the present war:

The veterans of this war must have the courage to apply pressure against the greedy and selfish elements both within and outside of the armed forces. We must decide to weigh our every action, not against the question, "What's in it for me?" but against the question, "Will it serve the best interests of our country?"

Major Spence was removed from his post, says the *Progressive*, for expressing a view that every lover of this republic must share.

—Pacifica Views

From another source we learn that Major Spence says his change of job was due to a new Army policy of having only privates and non-commissioned officers on the editorial staff of *Yank*.

Shape of Things to Come

In a letter addressed to educators, *The Infantry Journal* asks for subscriptions on the basis that that journal is helping train new groups of men for days of war and peace. The editors offer ten per cent discount on books for subscribers and a very cheap rate for the magazine. As far as we know, this is the first time this military journal has appealed to educators. Is this marriage to be permanent?

Folk Artists Take Notice

We take off our hats to Hollywood. Publicity men who work there are super-something! A few years ago they began publicity on feature pictures before the cast had been chosen. Now they go one step further. In a publicity release for *The Robe*, the smart guys of Hollywood say that they are looking for a weaver to duplicate Christ's robe. They go on to tell us quite a bit about the exquisite homespun material of (and we quote) "our Saviour's robe." There isn't a weaver in Hollywood who can give Frank Ross the robe he demands! The film will have a minimum budget exceeding \$3,000,000!

Children of the Dead

Boston University announces that it will educate at its own expense the children—when they come of age—of former students who have been killed in this war. The editors of *The News* call this announcement "great." "It means," they say, "that today's fatherless children need not be the lost generation of tomorrow.

It means that those children need not do without their college education. It means that they need not become warped and cynical—hating because World War II left them an empty inheritance." We almost hesitate to comment on this optimism, it is so pathetically blind. We speak from bitter experience—we are of the lost generation of the last war. We do not find that the guarantee of a college education makes up for a moral and spiritual bankrupt world, the loss of a father, and a few more things that *do make one warped and cynical*. Christian colleges had better begin thinking about the *kind* of education we will give our sons and daughters. That, alone, will mean that future generations will not have to go through this tragedy again.

Kiss and Tell

Yank devoted four pages in a recent number to picture the killing of two German spies in North Africa. The photographer and the reporter drove a jeep 1,600 miles to get the pictures! (We thought there was a gas shortage.) Before the spies were shot, the French officer, according to custom, kissed them on both cheeks—a nice gesture, it seems to us, under the circumstances.

Criminals Wanted

A new labor shortage has been reported. There are just not enough prisoners in the Brushy Mountain State Prison at Petros, Tennessee. The state-owned coal mines face a serious labor problem because the prison has the lowest number of inmates in its history. Something ought to be done about this!

Off Side Penalty

We served on a religious emphasis (forgive the name) week with Dr. Francis E. McMahon of Notre Dame University. When the week was over, part of the student body (which part we hesitate to say) and some of the conservatives of the faculty and town people got quite worked up over the "radical" things that were said. When Dr. McMahon was asked for his opinion by the papers, he said that the pronouncements were about as radical as those from the College of Cardinals. Now, alas, Notre Dame has caught up with this alert and excellent mind of Professor McMahon. The president of the university censored him for calling "Franco a fascist," and for having said that communism in recent years has been a minor menace compared to Nazism. So the president of Notre Dame accepted his resignation which he never tendered, and another evidence of Nazi tactics may be chalked up against an American university. We have known Notre Dame principally as a football team. Perhaps that is the best way to think of this institution, but we imagine that football players get better treatment.

Planned and Outlined by:

Corky Lacy
Ken Underwood
Tom Whiting

Bob Fitcher
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. . . of Yale Divinity School

Our Story--And How To Tell It

Religious events are still looked upon as side shows to the main attractions of life by editors of campus publications.

Hollywood, not the Church, is probably nearer the moral center of America after which behavior is patterned.

The secular press, radio, and motion picture increasingly formulate the ideas and shape the beliefs of the general public. Yet religious publicity today is largely confined to small circulating magazines and pamphlets which go to already loyal Christians.

Kenneth Underwood in his book, *Our Story--And How To Tell It*¹ faces these facts and seeks to develop a new and aggressive policy for religious publicity.

The book was designed primarily to aid mission workers, but all religious and social workers on or off campus must employ the same techniques in reporting and promoting their causes. We present this condensation of *Our Story* in the hope that it will give college students a new grasp of the ways by which they can demonstrate to the public how vital is the work of the church today, and show to a groping and bewildered world that the way out of the morass is to be found in following the path of Christ's teachings.²

AT present we are aiming our publicity guns almost exclusively at church groups, missionary societies and the like, rather than at both the "saints" and the "lukewarm Christians," the latter of whom make up the bulk of the reading public. It is the difference between publishing a trade magazine for the people who are one hundred per cent back of our subject, who want all the details of programs and projects, and for those who will welcome their reading dramatized, digested, and pictorialized, and who will understand the subject only if it is expressed largely in their own vocabulary.

I had thought, until I made an 18,000-mile trip to collect article material on home missions work, that perhaps we had no story in which the popular press would be interested. After discussing with several editors ideas for articles based on what I saw during that trip, I found just the opposite to be true. The tragedy of religious journalism is not that we have no story to tell, but that we tell it to so few people.

There is a job of publicity to be done which no one seems willing to do; namely, the writing of booklets and leaflets on how to treat your fellow American soldier. We have them on how to treat peoples of India, China, Arabia, England; but nothing on our people at home. In tension areas the best publicity can be done by local mission workers. For example, the strategic point of distribution of publicity on interracial understanding is not New York, but at the points in America where tension is greatest—Michigan, Florida, Mississippi, Texas. Publicity should be in the hands of writers who understand how to appeal to people in those areas.

You may, for example, have a community in mind that has long thought of Spanish-speaking migrants as fit for nothing but "to work the beets, carry water, pick cherries." You want to get across the idea, among others, that these migrants have a fine sense of beauty in their

souls. You have to persuade a local church to invite the migrants to bring their embroidery work and pottery to an art show. Then you write a story for the paper describing the event, with comments of respected citizens on the beauty of the exhibits.

THE effective publicist must have so studied his community that he knows the peculiar likes and dislikes, the favorite subjects, and the deepest fears of every newspaper and social group within it.

He may discover that he cannot tell his whole story to the local press. In that case he should go to the "little press"—the liberal religious and secular magazines and newspapers—with his story.

Or he may do as did Father A. W. Terminiello, a hard hitting, hard working Catholic priest who runs a Negro sharecroppers' cooperative village in St. Teresa, Alabama. He could not get stories about his legal clinic for sharecroppers, his investigation of plantation store prices and accounting systems, his plan for socialized medical care, into the local press—so he began publishing his own small newspaper. The support for his cooperative, he claims, comes largely from people who became interested in the project through his paper. I mention Terminiello's program to point out that no publicity campaign can stop with stories to local newspapers. *Each situation demands its own devices.*

St. Luke Gets a By-Line

A churchman suggested that a Wisconsin editor shove the war off the front page Christmas morning and run the banner headline:

CHRIST BORN IN BETHLEHEM

The editor did, with the story from Luke 2:1-20, and the by-line, "By St. Luke." Besides the Luke account was a story of Christmas preparations at a settlement house in the city.

¹ Published by Home Missions Council of North America, 297 Fourth Ave., New York. Price 50¢

² Those interested in closer study will find interesting sections on "How To Write News Copy"; "Placing of News Stories"; "Importance of Pictures"; "Writing For Magazines"; "Checklist of Publicity Media"; and "Types of Writing To Avoid."



THE AUTHOR

Kenneth Underwood, the author of *Our Story*, has a Master's degree in Journalism from the University of Wisconsin and is now a student at Yale Divinity School. He has served as reporter on two daily newspapers and a labor weekly, and is at present by-line reporter for Religious News Service and is writing for popular and religious magazines. He is an ordained minister and has worked in the mission field as publicity consultant for the Home Missions Council of North America.

"The basic problem in all publicity campaigns is reaching the people you want to reach with the kind of material they will listen to or look at," John W. Ragland, Negro public relations man for the division of social protection of the Federal Security Administration, once told me. This fact had just been pounded home to him in Hattiesburg, Mississippi, where he had been sent to open a campaign persuading Negroes living in the city to take tests for syphilis and treatment, if infected. The Army thus hoped to reduce infection of soldiers located in nearby Camp Shelby. Ragland tried the regular publicity channels—newspapers, churches, schools, etc.—but soon realized that he was not reaching the people who really needed the program—young people hanging around the dives, dance halls and beer "parlors." So Ragland went to the biggest Negro bar-tavern owner in town, "The Mayor of Mobile Street," asked him if he would help win the war by putting up posters advocating syphilis tests. "The Mayor of Mobile Street" liked the idea, even used his influence to give Ragland, his posters and films, access to the dance halls and other taverns. Hattiesburg is conquering the syphilis problem because of this publicity program.

Whether it be health, politics, or religion you champion, masses can be reached only by methods that take your message to them.

What Makes Religion News?

WHAT makes a story worth telling is that it gets at some one of the fundamental contributions missions are making in life—insight of the Christian faith, new and successful experiments in mission work, trends in social service, as illustrated by recent developments, surveys revealing important and little known facts.

The success of a news story depends upon the writer's ability to see clearly the point which will catch the reader's eye. The frame of reference must be the reader's interest, not your own. Mission work is always important to the community in which it takes place. Never

feel that religion is not of interest to the reader. It is one of the chief motives of his life. For this reason also, never feel that editors are hostile to religion or missions news. Their readers welcome real religious news.

Publicity Media

THE Protestant church is increasingly feeling the limitations of being termed a middle class institution serving a partial segment of society. This limitation will become greater unless such publicity media as labor news syndicates, Negro publications, and the publications sponsored by cooperatives become a more important part of our public relations program.

The religious news content of labor newspapers is interesting. The average size of these papers is 420 inches of reading matter, which is about 21 columns, or two and a half standard size newspaper pages. The average number of inches of religious news per issue is 2.1 inches, or half of one per cent of the total reading matter of the paper. More than twice as much space was devoted to education as to religion; two times more to automobile news, ten times more to government news (mostly publicity releases from bureaus); and five times more space given to jokes than to religion.

Questionnaires to editors indicated that scarcity of church news is due to: (1) small staffs (average, two men) who do not have time to cover union activities adequately, not to mention religious events affecting labor; and (2) the failure of local churches or national publicity bureaus to supply them with religious news. Eighty per cent of the editors indicated they would use more church news if it were available.

Getting Your Story

THE roving reporter can go to the workers on the job, or to the people being served by the mission work, or the townspeople observing the work and get their absolutely frank opinion of what they see, of what they do, of what they think about the work. It is straight stuff

—and that is exactly what missions publicity needs most today.

To get the whole story you must see the key figures—business men, editors, professional men in the town—to get their impression of mission work. Most of all you must see the man in the street, the man in the field, the anonymous people with whom you work. For it is they who will cast a new light for you on religious work. To interview only ministers and mission workers would mean merely telling the same story over and over in the same language.

For me the central question is simply: "What part is this mission (religious) work playing in making the world a better place?" The question cannot be answered adequately unless the worker understands, first, what are the ends toward which his work is moving; and second, what part his work plays in the social issues which whirl around the door of every mission center in the world.

For example, there is no story worth telling if a mission worker goes into a slum district with funds given by some philanthropists or a dozen missionary societies. But there is a story if the mission workers can get the neighborhood to feel that the settlement house is their responsibility, supply utensils for the house out of their own meager funds, and direct the activities of the house by their own democratic committees. In short, we can write significant publicity only if our work is significant.

Events should be so interpreted as to make clear the fundamental and basic matters of the Christian faith. Unless we understand what these are, we will be unable to select material and to give it form and conviction. Religious publicity should have the quality of being written by "thoughtful guys who get around," to borrow a phrase. It should have the quality of being today's news, and tomorrow's, and yesterday's—always dynamic, for it is charged with the power of God's eternal purpose.

OUR part (as Christian publicists) is to reveal the drama of real life—to tell the story of man's eternal struggle

against odds, and what we are doing to shorten those odds. We must be vital, resourceful, persevering, even though we cannot always be popular. Unless an organization is willing to risk its publicity shirt, and even some of its supporters, for an idea it believes in, it probably is not working for much that is

Christian. To be a Christian publicist without running into danger, is like being a soldier who never engages in anything but sham battles.

The church has a story to tell. What a story—the most amazing, soul-filling material ever to cry out to a writer for

expression! Ready and equipped to print it should stand the church's press—the freest from commercial and vested pressures in the world. With such a combination, Christian journalism can be the most inspiring and liberalizing literary force in America.

Reviews in Brief

Grand Crossing, by Alexander Saxton. New York: Harper, 1943. 410 pp. \$2.50.

A first novel by a young liberal who writes with humor and depth on ethical issues, social reform, American politics, and oh, yes, love! He leaves Harvard for Chicago University where he meets at a student co-op house a Negro, William Christmas, who has had all his pacifism knocked out of him in Alabama; a Jewish boy who gives him reasons for a decision we'll all have to make. A truly thrilling story which, by the way, won Harper's prize for the best "first novel" of this year. This is a book about college students written by a young author for college students. Put this on your "must" list now!

Burma Surgeon, by Gordon Stifler Seagrave. New York: Norton, 1943. 295 pp. \$3.00.

An autobiographical account of twenty years of work in Burma by a medical missionary who accompanied General Stilwell on his retreat into China. You will see missions in an entirely new light in this book. And though the style is unfinished, the contents are truly exciting. This is real enjoyment that will give you a new slant on the work of a skilled Christian surgeon working under extreme hardships in the Far East. For earlier thrilling stories by Seagrave truly worth your time, read *Waste-Basket Surgery* and *More Waste-Basket Surgery*.

The Story of Dr. Wassell, by James Hilton. Boston: Little, Brown & Co., 1943. 158 pp. \$1.50.

Can you picture a lovable Mr. Chips performing surgical operations against the exciting Oriental background of *Lost Horizon*? This is almost what you have when James Hilton devotes his talents to portraying a character who is very much alive. *The Story of Dr. Wassell* is not as great literature as its predecessors, but

the biography of another missionary like Gordon Seagrave is both timely and readable. Dr. Wassell won public recognition for the way in which, as a naval surgeon, he stayed at work on a bomb-shaken ship in the East Indies.

Gilbert Keith Chesterton, by Maisie Ward. New York: Sheed and Ward, 1943. 685 pp. \$4.50.

A long anticipated biography of G. K. Chesterton, a writer widely known for his easy, graphic, penetrating style, is somewhat disappointing. This was not expected to be a work to equal Chesterton's style; but the treatment becomes so heavy at times that much of the best in Chesterton is lost. The ponderous nature of the work (685 pages) is far out of keeping with his character.

The intent to treat Chesterton as a Catholic is obvious and very strained at times. But the work should be read because Chesterton is that important.

Connecticut Yankee; An Autobiography, by Wilbur Lucius Cross. New Haven: Yale University Press, 1943. 428 pp. \$5.00.

Still in the field of biography, we find an altogether delightful story in the life of the former Governor of Connecticut, Professor of English, and Dean of Yale Graduate School. The emphasis is largely placed on the political aspects of his life. The book is objective in treatment, the style is spirited, the humor is Connecticut's best.

Monkey, by Wu Ch'eng-en, translated by Arthur Waley, with an introduction by Hu Shih. New York: John Day Co., 1943. 306 pp. \$2.75.

To the sophisticated who are bored by *Pilgrim's Progress* and *The Knights of the Round Table*, this Chinese classic will mean little. But to those who love folk tales as an expression of common humanity, *Monkey* speaks a universal and

delightful language. In the novel of a priest who journeys to India for the Sacred Scriptures are allegorical pictures of man's conflicting natures. Monkey himself, the hero, who is also Great Sage Equal of Heaven, provides satire, action and amusement. If it takes several chapters to acclimate oneself to Chinese thought and expression, it is well worth it, for the adventures of Pigsy and Sand and Tripitaka and Monkey have been justly beloved by our friends of China for 400 or even 700 years.

XII Spanish American Poets; An Anthology; English translation, notes, introduction by Hoffman R. Hays, ed. New Haven: Yale University Press, 1943. 336 pp. \$3.50.

Of interest to the Spanish students, and to those interested in knowing more about Spanish-American poetry, this new anthology in the vernacular with parallel English translation will prove good reading. Spanish American poetry has a spirit and style all its own. Its writers are hampered in no way by the Anglo-Saxon social inhibitions. Radicalness is the order of every day. Here is the best from twelve representative poets of our neighbors to the south: Velarde, Lopez, Huidobro, Florit, Borges, Andrade, Gorostiza, De Rokha, Cuillen, Neruda, Vallejo, and Pachano.

Glory of God; Poems and Prayers for Devotional Use, by Georgia Elma Harkness. New York: Abingdon-Cokesbury, 1943. 125 pp. \$1.00.

The title of this volume of Miss Harkness' is self explanatory. One thing it does not and cannot explain, however, is the spiritual insight and charm of her poetry. Christian conviction and the power of faith shine through glowing words of the "Glory of God." A book you will want by your bed for casual reading.

Campus Record Club

Warren Steinkraus

- Report of the Record Club at Baldwin-Wallace College, Berea, Ohio.
- Interested more in activity than organization, the students met weekly, to listen to and discuss the best in recorded music.
- "No conversation while records are being played" was the only formal requirement.

A CASUAL observer looking into the Sinfonia room at Baldwin-Wallace College some afternoon of last semester would have seen a group of students seated comfortably, seemingly inactive, and staring into space. If he had walked away from the window in the sound-proof door, he might well have concluded that they were taking part in a seance, and awaiting some ectoplasmic manifestation. But if inquisitive, he would have noticed further that there was a box-like machine in the room with a partially empty album of records standing, fan-like, near it. Upon opening the door, a gust of refreshing music would have reached him, and he would have been greeted by nods from the seemingly strange persons. Soon Jack Holgate, now a student-bombardier in Texas, would have changed one of the records, greeted him and mentioned the name of the work of music being played. Our casual observer would have sauntered into one of the weekly meetings of the Record Club of Baldwin-Wallace.

Fortunately, this was a club more interested and more successful in activity than in organization. There were no officers, nor were there regular members. Anyone was welcome, and anyone came. The only formal requirement was that a person show his interest by refraining from conversation while the records were being played.

Perhaps a discussion of some of the functions of the club will interest others in forming them on their campuses. There are so many students and service men who desire the enjoyment and relaxation music can bring, that we should make an effort to present music to them in this way if we are at all interested.

Comparatively few difficulties were experienced in forming the club, since we didn't attempt too much, our purpose simply being to become better acquainted with great music and offering it to some who might not otherwise have the opportunity to hear it. From a nucleus of

three, we developed into a group large enough to arouse comment.

AT first it was thought that there would be an insufficient number of records available, but an inventory taken among ourselves revealed that every important composer from Bach to Shostakovich was represented. And when the record collection of the local Conservatory was placed at our disposal, we had sufficient for two hour concerts every day for the rest of the year! Our problem then became one of choice. Undoubtedly, had we not had sufficient records among ourselves and from the Conservatory of Music, a campus canvass, even of faculty members, would have netted us an adequate amount.

Jean Unnewehr, now teaching at Mather Academy in Camden, S. C., offered her record player for the programs. Later we were able to borrow one from the school which was a little more convenient. A room for the meetings was secured through the kindness of the local

chapter of Phi Mu Alpha Sinfonia, a music fraternity, though meetings in homes of faculty friends or students would have been equally good.

The greatest difficulty, as might be expected, arose when the schedule of programs was made up. Everyone had his favorites, but personal predilections had to perish as we sought balanced programs. A program devoted to Beethoven's Pastoral Symphony one week would be followed by one as varied in nature as this:

Liszt—"Les Preludes"

Debussy—"The Engulfed Cathedral"

Stravinsky—"The Petrouchka Suite"

Unfortunately, these programs had to be worked out according to the time we had, six twelve-inch records usually consuming an hour.

BUT there was more to a weekly gathering than listening to music. Each program was under the leadership of one person who volunteered his services, and on his own initiative, this lead-

MUSIC BRIEFS

On November 14, one of the younger American conductors made an unexpected debut. He was Leonard Bernstein, 25-year-old assistant conductor of the New York Philharmonic Orchestra. Without opportunity for rehearsal, he took the place of the ill Bruno Walter and did a job which the critics called "brilliant musicianship." Olin Downes called him, "one of the few conductors of the rising generation who are indubitably to be reckoned with."

Establishment of two replacement centers for professionally trained musicians, is announced by the War Department. For the first time, the Army is giving musicians opportunity for a specific course of training with a view to becoming bandmen. They will also receive training in teaching small instruments and in music library procedure.

Recently the Columbia Broadcasting System bought the rights for broadcasting Dmitri Shostakovich's new Symphony No. 8. Its reported price was \$10,000, the highest price ever paid for a symphony's first performance. It would be well to watch the newspapers for the date of the playing of this new work, for its composer is one of the foremost Russian masters of the day.

NEW RECORDS

BEETHOVEN: Quartet No. 7 in F Major ("Rasoumovsky"), Busch Quartet. Columbia Set M-543.

MENDELSSOHN: Symphony No. 4 in A Major ("Italian"), Beecham and New York Philharmonic. Columbia Set M-538.

DELIUS SOCIETY SET VOLUME 1: This seven record set includes, "Song of a City," "Eventyr" and "Love's Philosophy." Beecham and the London Symphony. Columbia Set M-305.

PONS & KOSTELANETZ: Lily Pons singing "Summertime" of George Gershwin and Brahms' Waltz in A Major, Orchestra under A. Kostelantz. Columbia No. 71491.

SCHUBERT: Sonata No. 1 in D Major for Violin and Piano. Violinist, Joseph Szegeti and Foldes at piano. Columbia Set X-238.

GIOVANNI GABRIELI: Processional and Ceremonial music for Voices, Organ and Brass Choir. Victor M-928.

RIMSKY-KORSAKOV: Capriccio Espagnol, New York Philharmonic with John Barbirolli conducting. Columbia Set X-MX-185.

SAINT-SAENS: Cello Concerto No. 1 in A Minor, Gregor Piatigorsky conducting. Columbia Set X-MX-182.

er often prepared informal program notes. These consisted in a brief life sketch of the composer and interesting anecdotes about him and the work to be played. They were of inestimable aid in attaining a full understanding of the music played.

This optional feature stimulated interest and discussion which followed invariably after each recorded visit with the classics. The sometimes controversial discussions helped us develop our musical tastes as well as provide material from our own pet "diets." Whether Tschai-kowsky was preferred to Brahms did not matter much, however, when we realized that our knowledge of music was being broadened.

Occasionally when some work was not

fully "digested" on the first hearing, a repeat performance was in order—here, a distinctive advantage over conventional concerts where good music is heard only once in an evening, and then usually forgotten about. Hearing new music for the first time does little more than whet the appetite to hear it again. The greatest enjoyment comes only after repeated hearings and we took advantage of our records!

For those concerned with musical technicalities, the programs offered opportunities to compare different readings of the same work, since some of our members had different recordings of the same composition. But more important than this was the opportunity we had to become acquainted with the lesser-known

works which are not often broadcast or played in concert halls.

Publicity is the most tiresome task in forming a club, for we found that a lack of it usually had an ill effect on attendance at our meetings. Though we weren't interested in large numbers, we were concerned about contacting those who would be interested. Announcements in fraternity houses and dormitories would have given us better results than mere announcements in the college paper.

For those really serious about the possibilities in a record club on their campus, there are great opportunities and chances for growth in the greatest of all arts, music.

radio

Behind the Table

Chicago Round Table—Sundays, 1:30 P.M., EWT, NBC

OLDEST continuing "educational" program on the air is the University of Chicago Round Table, which this fall celebrated its tenth anniversary on NBC. But it is really thirteen years old, for it had been a feature of WMAQ, Chicago, for three years before that time. Miss Judith Waller, then manager of WMAQ, had worked the program out with the University of Chicago, and after she went to NBC as public service director for the central division, her interest continued.

From the beginning, the Round Table has been very popular; in fact, with many listeners it has become an established Sunday afternoon institution. Its Crossley rating—that awesome standard which represents the "listening appeal" of any program—is now ten, which means that it commands an audience of some 10,000,000 persons: a rating, by the way, which has increased ten-fold in the past three years.

The purpose of the program is to clarify thinking on current social, economic and political problems. Other programs attempt somewhat the same thing, but the Round Table is unique in that it proceeds entirely by discussion, never by debate nor by attempts to persuade to a certain point of view. Such methods, the sponsors feel, would not add to an audience's grasp of a subject, but would rather perform a disservice by confusing.

Subjects for the broadcasts are chosen by the university's radio office in accordance with current events and public in-

terest. On file in the office is a list of some 100 possible topics, along with the names of 2000 persons who might be considered to discuss them. When a topic has been chosen, the radio office consults with one or two members of the Chicago faculty who qualify as experts in that particular field as to possible ways of handling the subject and likely prospects among the 2000 names for men to carry on the discussion. On all programs at least one of the three participants is a member of the faculty. There is no "moderator," since the program is not of the "debate" variety, but one of the three is chosen to guide the discussion and see that it arrives at its climax in the appointed time span. An attempt is made to secure men with varying—not necessarily contrasting—views on the subject.

The spontaneity of the Round Table is one of its most valued features, but, hard as it is to believe after listening to one of the programs, that spontaneity does not arise from the fact that the contributions are contrived on the spur of the moment. Except for actual words and form of sentences, asides and intonations, what you hear is the result of long hours of preparation.

We are eager to hear of any groups which are taking part in local radio projects on the campus. Write us about them, and the reports will find their way to this page for the information and guidance of others who may be interested.

- Purpose of the Chicago Round Table is to clarify thinking on current social, economic, and political issues.
- Its uniqueness lies in the fact it proceeds entirely by discussion and makes no attempt to persuade to a certain point of view.
- A file of 100 possible topics and names of 2000 persons who might discuss them is kept in the University's radio office.

SOME days or weeks before the broadcast, the radio office mails to each man who is to take part a 100-or-so-page memorandum containing a vast amount of recent writings and comments on the subject to be discussed. Each man comes to the broadcast rehearsals, therefore, equipped not only with his own expert knowledge of the subject but also with what information and opinions have very recently been made available. Saturday evening before the broadcast—in Chicago, Washington or New York City, whichever is to be the source of the program—the participants meet with representatives of the radio office for an early dinner, followed by five or six hours of discussion of the subject. Viewpoints are established, a sequence of presentation is planned, and an outline containing all essential points to be covered is drawn up. The next morning the same group meets again—for four hours before the broadcast—to get the material into final form. Not that lines are definitely planned or memorized, but each man knows what

January, 1944



A panel of scholars takes part in an informal discussion of the world's great literature on the CBS "Invitation to Learning" program. Taking part are, left to right, Allen Tate, poet and critic; Huntington Cairns, author and literary critic; and Mark Van Doren, poet, novelist and professor of literature at Columbia University.

his part in the discussion is to be and how it is developed along with the other contributions. Finally a trial discussion is recorded on wax, and played back. Needed changes are then made, and corrections in timing are indicated. (This is a helpful exercise, also, for any of the three who may not previously have spoken before a microphone.) By now the hour (1:30 EWT) for actual broadcasting is at hand, and the three take their places at the "round table"—not round, really, but pyramidal in shape. Before each lies a few sheets of paper containing not the actual words he will say, but the comprehensive outline which has been worked out and agreed upon at the previous meetings. There is a signal from the control room, and the discussion is on.

Permanent recordings of each discussion are kept on file. In addition, a stenotype record is kept, from which printed reports are made available for interested individuals and groups.

The methods by which the Round Table proceeds, its friends believe, are the most consistent with real democracy—where opinions and courses of action

should be determined by having one's thinking *clarified*, not *swayed* by proponents of one course or another. And here is an interesting commentary on the virtues of true discussion: men have been known to show up at the Saturday meeting with decided prejudice one way or the other on a current problem—only to have their opinion so changed through the process of discussion which preceded the broadcast that they have appeared on the air on Sunday with statements so foreign to their previous strongly-held views that their friends have been utterly confounded at hearing them!

Invitation to Learning—Sundays, 11:30 A.M., EWT, CBS

Invitation to Learning," which I was recently described by *Time* as "the pearl of all educational programs," is one program which honors the radio audience by assuming that that audience is composed of intelligent men and women who do not need to have Shakespeare described as "the greatest English literary man, who wrote many plays" before they know what the broadcaster is talk-

ing about. Designed to present intelligent, informal discussions of masterpieces of literature for the enjoyment, not the education, of listeners, the program has won an ever-increasing circle of devoted friends during its four years on the air. Its aim is to *explore* the literary classics of the ages and the ideas they have advanced. In making public the list of books to be discussed during the current year, Lyman Bryson, CBS director of education, said: "The books chosen . . . trace the threads in the pattern of the world's thinking. The authors captured the thoughts and emotions of their day, and by understanding their books we begin to understand the roots of our own ideas and the events of our time."

Among those who will participate in this year's weekly discussions will be Archibald MacLeish, Clifton Fadiman, Bertrand Russell, Harry Overstreet, Max Lerner, Padraic Colum, Harry Gideonse and many other writers, dramatists, poets and educators.

The book list for the remainder of the current season:

- Jan. 2: Parrington—*American Thought*
- Jan. 9: Butler—*The Way of All Flesh*
- Jan. 16: Pushkin—*Boris Godunov*
- Jan. 23: Fraser—*The Golden Bough*
- Jan. 30: Wordsworth—*Poems*
- Feb. 6: Schiller—*William Tell*
- Feb. 13: Stowe—*Uncle Tom's Cabin*
- Feb. 20: Ruskin—*Stones of Venice*
- Feb. 27: *The Nibelungenlied*
- Mar. 5: Bagehot—*English Constitution*
- Mar. 12: Sienkiewicz—*Quo Vadis*
- Mar. 19: Hardy—*The Dynasts*
- Mar. 26: Plato—*The Republic*
- Apr. 2: Malory—*Morte d'Arthur*
- Apr. 9: Josephus—*History of the Jews*
- Apr. 16: Bronte—*Wuthering Heights*
- Apr. 23: Racine—*Phaedra*
- Apr. 30: Burton—*The Anatomy of Melancholy*
- May 7: Defoe—*Robinson Crusoe*
- May 14: Wm. James—*Psychology*
- May 21: Ben Jonson—*Alchemist, The*
- May 28: Parkman—*The Conspiracy of Pontiac*

Among Current Films

Arctic Passage (RKO "This Is America" series) is a documentary showing the construction of the highway from British Columbia to Alaska: the seemingly insurmountable barriers to be overcome, the boom towns that rose up on the way, the mud, the mosquitoes, the cold—and, finally, a trip with the first truck convoy to cover the route. It is an *effective*, well-edited story of a real happening.

Destroyer (Col.) tells the story of a petty naval officer, retired, who helps build a destroyer named after one on which he had served long ago, goes to sea with her, suffers when she is disparaged because she seems to be "jinxed," then rejoices in her final triumph against a Japanese attack. Some of Edward G. Robinson's interpretation is a bit too sentimental to take, and the old clichés and timeworn situations are there in force, but *when action comes it has the ring of authenticity*. Glenn Ford, E. G. Robinson.

Old Acquaintance (War.) tells the story of the relationships of two woman novelists—one serious, the other rattle-brained—through the emotional experiences of their careers to final dependence on each other in middle age. It gives opportunity for sharply-etched portraits of two widely varying personalities by Bette Davis and Miriam Hopkins; it is a *moving, effective* translation of a stage play to the screen, mainly in terms of theater rather than of film.

The Phantom of the Opera (Univ.) stresses music rather than the horror inherent in the tale of a deranged musician who hides in the sewers beneath the Paris Opera House to take revenge on those he believes are standing in the way of the career of his young protégée. It is most *elaborately* set and done in technicolor; what emerges is a rather static but interesting horror tale without the horror. Nelson Eddy, Susanna Foster, Claude Rains.

A Lady Takes a Chance (RKO) is a *deft* comedy about a stenographer who goes on a bus-tour vacation and discovers romance with a rodeo cowboy in the town where she overstays the visiting period. Much of it borders on the risqué, but it is handled without offense. Jean Arthur, John Wayne.

Spitfire (British film distributed in the U. S. by RKO) tells in simple terms the story of the effort of a plane designer, the late R. J. Mitchell, to perfect a fighter plane for defense and get it accepted officially by the British government. It demonstrates beautifully that routine material can be made *moving, interesting* without the Hollywood habit of adding phony heroics, irrelevant romance or cheap thrills to historic fact—and without inserting scenes to prove the enemy is just an unreasonable beast. This is the last film produced and acted by the late Leslie Howard. Others in the cast: Rosamund John, David Niven.

Wine Glasses to Twirl

Margaret Frakes

ASK even the most casual movie goer what he notices about the use of liquor on the screen, and nine chances out of ten he will reply that he's impressed by the *quantity* consumed. The more observant will remark, too, upon the apparent lack of any ill effect screen characters seem to suffer by imbibing, and your crusader friend will add a suspicion that the liquor interests must be paying a pretty price to get their products mentioned so often.

For the fact is that there *is* considerable drinking in films. And those who make the movies do not deny it. "I admit we use it as a handy way out," one studio executive said when queried. "We must get people together, and somehow a bar or cocktail lounge is more than often the answer—perhaps because it gives the set dressers a chance to go to town on an elaborate setting. And often giving a group of actors wine glasses to twirl as they talk is the easiest way to be sure they will be at ease." Part of the blame he laid, too, to the fact that the people who make the movies—from carpenters to producers—are more generally sophisticated than the average American audience and probably do not realize that they are misrepresenting the real American scene.

Objection to drinking on the screen just because it is drinking would be a ridiculous, head-in-the-sand attitude. For drinking is an ever-present fact in American life—but a problem rather than the accepted accompaniment to living the movies would indicate. No one wants a ruling that liquor should be barred from the screen, Hays Office protestations that they have cut down the number of drinking scenes to the contrary. If drinking were treated realistically, if the logical results of imbibing throughout an entire evening were shown, if it were not so frequently indicated that the only really smart and proper celebration is via the night club and champagne bottle, with delightful results following, then no one would have cause to object.

STRANGELY, a number of conceptions of the function of liquor have grown up and flourished in its traditional use in movies, until they have practically become cornerstones in the technique

of plot development. All are destructive, all regrettable in the influence they are likely to have on audience opinion: 1. There is nothing quite so funny as a befuddled drunk, particularly if he is someone you don't know well, but who can always be dragged into a scene to supply "comic effect." 2. The ideal way for a repressed, unpleasantly bumptious young woman to become warm and human, her "real" self, is for her to become delightfully tipsy (remember WOMAN OF THE YEAR, THEY ALL KISSED THE BRIDE, THIS ABOVE ALL, NOW VOYAGER?). 3. If problems and misunderstandings beset the principals, let both get pleasantly tipsy (in fact, tipsiness always looks pleasant on the screen); all is forgiven and nothing remains but prospects of a rosy future (remember SOMEWHERE I'LL FIND YOU, THE GAY SISTERS, THE LADY IS WILLING?). 4. If the hero does something he knows he shouldn't and is sorry, let him go and get roaringly drunk, then the heroine will realize how much he loves her, or he wouldn't have done it—and all is rosy again (recall ARE HUSBANDS NECESSARY? and BEDTIME STORY?). 5. A shot of liquor can give a man courage to perform deeds he never could have performed otherwise (examples countless).

If all this sounds like the attitude of a prejudiced observer, listen to some comments by one who admits that he, if anything, is prejudiced against those who complain about the presence of liquor anywhere. The New York Times motion picture critic, in an article on the subject, has this to say, in part:

There have been many pictures in which the imbibing of liquids has had a significant and dramatic place. . . . But then, alas and alack, there have been others not quite so good, and here we approach a question not only of taste but of authenticity. For a peculiar Hollywood tendency has been to overplay the drunk and to misconceive the ways an intoxicated person will behave. . . . It is certainly hard to perceive wherein the charm of a sotted bar-fly lies. It is also hard to understand why Hollywood so frequently presents its Romeos as drunks. A man doesn't have to sail three sheets in the wind in order to be dashing and desirable.

- Movies use liquor as a "handy way out."
- Objection to drinking on the screen just because it is drinking would be a ridiculous, head-in-the-sand attitude.
- If the logical results of imbibing throughout an entire evening were shown, no one would object.
- The New York Times motion picture critic says "It is certainly hard to perceive wherein the charm of a sotted barfly lies."

And the strange presumption that he does is not only foolish and sophomoric; it generally tends to bore persons who know that it just isn't true.

SOME figures contained in a recent study of drinking in films made by the American Business Men's Research Foundation have an interesting bearing on the problem. Observers checked 275 Hollywood feature films during the year ending December, 1942, with the following results:

Two hundred and twenty-one contained drinking scenes (154 "slight"; 67 "considerable"); 915 drinking episodes in all. Of these, 507 were shown with what could be called an "approved" attitude.

As to the purposes these episodes served in the story, 509 were an integral part of the plot (245 by advancing the action, 183 by characterizing persons, 81 by establishing a setting); 317 were incidental, unnecessary to the story; 89 provided comedy.

Of the leading female characters, 35 per cent were shown at some time drinking liquor; of the leading male characters, 59 per cent.

Of 237 episodes representing persons as drinking casually, only 41 showed unpleasant results following, in 158, no results at all; in 38, pleasant results ensued. On the other hand, of episodes representing drinking because of weakness of charac-

ter, unhappiness or disillusionment, 84 per cent showed unpleasant results following. And when the function of drinking was to help the characters lose their "inhibitions," 72 per cent of the results were decidedly pleasant. Apparently, in the movies, liquor has its evil results more because of why you drink rather than what kind or how much.

A subsequent study of 100 similar films, reported by the Foundation in July of this year, revealed much the same tendency, although with some improvement. For instance, in the more recent study, 16 per cent of the later films contained "excessive" drinking as compared with 24 per cent in the earlier study; 25 per cent contained no drinking as compared with 20 per cent before; while

those with "slight" amounts rose from 56 to 59 per cent. The percentage of leading women characters drinking rose from 35 to 42 per cent, that of the men remaining at 59 per cent. The decrease in amount of drinking shown may in part be accounted for that of late there have been more service or action films and fewer light comedies; in the former type, one usually finds less drinking.

camera angle

Snapshot of a Ghost

Henry Koestline

TO thousands of amateur photographers last month came the welcome news that photoflash bulbs were again available for general use. OPA had removed the "frozen" order which went into effect almost a year ago. This means more indoor pictures and more pictures under adverse light conditions and makes it easier than ever to take the ghost pictures we are talking about this month.

All of us have had the disappointment of a double exposure with the accompanying realization that two good pictures were ruined. Well, it's just as easy to make a double exposure by meaning to

- Double exposures are just as easy to make intentionally as they are by forgetting to wind the film—and you get a ghost in the process.
- Try your own variety of spook pictures.
- Table-top photography can furnish many entertaining illusions.

as it is by forgetting to wind the film—and you can get a ghost in the process.

To begin, photograph a door as if you were shooting it and nothing else. Then without moving the camera or rolling the film, dress your roommate or friend in a sheet. Let the "ghost" get into the position of opening the door and snap the picture again, this time with the shutter set for only half the exposure time required to make the photograph of the door. If you are using a flash with a "bulb" setting, you cannot decrease the exposure time and the amount of light will have to be diminished either by moving the flash a few feet farther from your subject or using a higher f. number.

Once you begin on spook pictures, you will see many variations of the above theme. You might even have two or three ghosts in the second exposure. Or try taking a picture of a girl studying at a desk with the shadow of a "killer," hands clutched, on the wall. The shadow can be made easily by another person—outside the view of the camera—with a strong light behind him. Your greatest difficulty will be making a sharp shadow image on the wall. Two lights are best, one close to the girl—a study lamp might do—and a stronger one behind the person posing for the shadow. Some manipulation with the hands and lights will be necessary to get the picture you want. The photograph on this page is an example of this type of picture.



Simple to take, this snapshot is an interesting variation of the "ghost picture" mentioned on this page. A No. 2 photoflood bulb was used in an ordinary house lamp with the camera diaphragm set at f. 16 (the same as most box cameras) and the shutter speed at 1/2 second. Frances Glaze, former student at Woman's College, University of North Carolina, posed for the picture.—*motive* photo

SOME of the most deceptive and exciting pictures I have seen were taken on the top of a table in the photographer's own home. Suppose you wanted a bear-hunting scene in the Rockies to show to friends? A little toy bear, some gravel, a small stone, two or three small weeds, and a picture of Rocky Mountain scenery clipped from a magazine will give you a realistic view of a fierce encounter. Simply set up the scenery picture in the background, build the foreground terrain out of the gravel, stone and weeds,

Question Box

Q. Will you explain how different filters vary the tone of the blue sky in black and white pictures?

A. Some filters absorb all of a certain color and prevent it reaching the film, while other filters absorb but a portion of a color. Yellow filters absorb but a part of the blue in the sky, hence part of it reaches the film, giving varying shades of gray, depending upon the density of the yellow. Red filters absorb virtually all the blue, hence very little of this light reaches the film. Where no exposure appears on a part of a negative, that section will appear black on the print.

Q. Would a filter be of any benefit if the sky were overcast with gray clouds?

A. No. As long as there is no color showing, a filter would have no effect in changing the sky tone. The ordinary filter makes no real difference if a subject is white, gray or black.

Have you taken a snapshot recently which you think is especially good? Send it to "Camera Angle" in care of *motive* for publication on this page. This department will also be glad to answer any questions you have on photography.

put the bear in position and take the picture.

Or you might want to take a wild winter's night scene. I have seen one made with a picture of dark clouds in the background and a setup in front made with cotton, salt, twigs, and a tiny, black bird cut out of cardboard. The salt was used to make wind-swept sand dunes while the cotton was put at the back of the scene near the picture to blend the sand and clouds together. A

twig with a few branches was set upright to resemble a barren tree and the bird perched on a high limb to give the "life" element which makes the scene more dramatic. The subject was lighted by an ordinary sixty-watt lamp, at the left, shielded from the camera lens by a piece of cardboard. Exposure was two minutes at f.8 on Verichrome film. The scene was photographed from a close-up position with a Diffusion Portrait Attachment, which softened details and

blended tones to carry out the illusion.

To furnish a howling blizzard in setups like this try blowing talcum from a powder atomizer across the scene. Fog effects can be obtained with cigarette smoke or a fine oil spray in front of the lens.

Your trick pictures can be as simple or as complex as you wish to make them. The important thing is to try some for yourself—and don't be discouraged if the first one doesn't turn out perfect!

Words--Their Ways in Religion

"I Am Brahma"

Thomas S. Kepler

Pantheism

NOT many months ago while waiting for a train in Chicago I dropped into a "one hour" moving picture theatre, which showed only newsreels and travel pictures. The travel picture that evening was most edifying, as it showed Hindus along the banks of the Ganges river attempting through their practice of Yoga to "yoke" themselves to the world-breath (Atman, Brahma). These Hindus were *pantheists*, and they were attempting to get away from the world of "appearance" into the world of "reality." Let's take a moment for the purpose of trying to find out what lay in the minds of these Hindus in their practice of Yoga, especially as it tells us what *pantheism* meant to them.

Pantheism (as distinguished from *deism* and *theism**) believes that God is *immanent* in all things: God is everything and everything is God. Put all nature and all people together, and the sum is God. Instead of saying that man is spiritually related to God (as does the theist), the pantheist says that man is a *part* of God, just as really as a drop of water is a part of the ocean. However, the Hindu pantheist sitting along the bank of the Ganges has not been able to feel himself *completely* a part of God (Brahma) because his senses have kept him from fully realizing himself as a part of God. His senses "yoke" him to the world of "appearance;" but he hopes that by controlling or annihilating his senses he may get away from the world of appearance into the world of reality (Brahma).

As some of these Hindus sat cross-

legged with their arms folded, they were looking inwardly at their noses saying repeatedly the mystical word, "Om" (which means, "I am Brahma"). This was their way of yoking themselves to Brahma (Atman) by *Yoga* through *knowledge*. Other Hindus were looking at the sun with open eyes or holding their arms aloft. One person had been blinded by the sun through this type of *Yoga* by *works*; another man had withered his arm through this austere practice. But they had been successful in annihilating much, if not all, of their sense contact with the world of appearance through these organs. Yet, had they really found themselves "yoked" to Brahma (reality)?

In a pantheistic system like Hinduism there is also a *monistic* view of the world: which means there is but one Self or Soul, namely, the World Self, of which individuals are but parts. There may *appear* to be many selves (a pluralism) but this appearance of many selves is an illusion caused by the senses. All is God and God is everything. Man is not really a distinct individual, nor can he ever look at *evil* as real because Brahma is not only *everything*; Brahma is also *perfectly good*. Logically, if Brahma is everything and perfectly good, there is but one conclusion: Evil is an illusion; good is real. Man does not have freedom to cause evil because man is not an individual person: he is but a part of Brahma. Man's senses cause him to see the *appearance* of evil!

FOR the Hindu pantheist, Brahma is also *eternal* and *infinite*: All selves come from Brahma; all selves may ulti-

mately return to Brahma. When the Hindu is able to control or annihilate his senses completely he will finally become absorbed in Brahma, just as a drop of water is absorbed in the ocean. Until he returns to the World Soul, he goes his round of rebirths, since his deeds are tied to *karma* (the law of deeds, or cosmic law of justice in the universe). When he finally is yoked to Brahma he escapes relationship to karma! . . . Thus if the Hindus whom I saw on the banks of the Ganges river find oneness with Brahma, it is achieved by world-renunciation.

Pantheism in the western world sometimes contains a *romantic* note, as seen in the thoughts of Giordano Bruno or Johann Wolfgang Goethe, where the aesthetic beauty of nature is stressed and the divine qualities of God are observed in the tangible world about us. Or it may be involved in a *philosophical* system like that of Spinoza where the Absolute One (God) expresses his Being in the varied experiences of man and nature. Or it may be portrayed in *Neo-Platonism* in which everything in the world is part of God's *effulgence* (overflowing of His Spirit into every stratum of life we observe). . . . But each of these types of pantheism is a long story in itself. . . . Today we must be content to see some of the aspects of pantheism through the graphic illustration of the men along the Ganges! Such a tangible expression of pantheism at least shows us the general framework in which the essential problems of religion are seen by that school of thought.

For *deism*, see *motive*, December, 1941; for *theism*, see *motive*, January, 1942.

The Contradictions in Jesus

Robert H. Hamill

Dear Soph:

The Perfect Man! Jesus stands up to that much, you say, and probably much more. "You make irreverent slurs about His birth. You must admit He was humanly perfect and stands as our supreme example. The Scriptures prove that." And thereby you make uncritical and naive remarks, my boy. The Bible was divinely dictated, in King James English, with Nelson and Sons copyright? Jesus was consistent, made no mistakes? Old maids who teach boys' Sunday school classes may believe that, but you must not. The Perfect Man?

The Perfect Puzzle, rather. You will find Jesus a baffling confusion, if you read the records with a sharp mind. Don't take my word for it; open up your Bible and follow along now.

Jesus' Faulty Logic

Pious Christians often mistake Jesus' cleverness for wisdom, and then brag about his mistakes when they ought to apologize. For example, turn to Matthew 22:17-22. There men asked him whether it is right to pay taxes to Caesar. They were getting at the fundamental ethical problem of how a man can be loyal to his State and to his God at the same time. Jesus refused to face up to that tough question, but cleverly squirmed out of it: "Render unto Caesar . . . and unto God." That was no answer; it evades an answer, it confuses the man who is deeply troubled about a conflict of loyalties: he still doesn't know what things belong to Caesar. Do taxes? Do taxes for war?

Take another example of Jesus' bad logic, in Luke 12:26. Jesus had been warning people not to be anxious about food and clothing; God will provide. For, he said, "who of you by being anxious can add one cubit to his stature?" (True enough; but notice the logic he produced:) "If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" The fault is that adding an inch to your height is not "the least"—it is the impossible. But it is possible to be anxious. The physical analogy has no bearing on the moral problem. Many a man who couldn't stretch his height *has* accumulated a vast fortune by being very, very anxious. Jesus' logic just doesn't hold water.

Editor's note: Skeptic writes in opposites; that is, if you agree with Skeptic, then we don't believe you will get much out of motive. As Mr. Hamill said in introducing this new approach, "If the reader can't refute, or does not, then Skeptic rules proud and unchallenged." And more's the pity, both for the reader and for the world!

Jesus Hedges and Straddles the Fence

Many times Jesus refused to tackle some tough problem, and turned it away with an answer which may have been inspiring or clever but was nevertheless illogical and inadequate. The case of "rendering unto Caesar" is one such. Another is the time when a man asked him the serious question, Who is my neighbor? (Luke 10:29.) In reply Jesus told the parable of the Good Samaritan; but that story does not answer who my neighbor is. It merely describes the behavior of a good neighbor—which, I grant you, is all that Jesus claimed for it; see verse thirty-six. But, I say, that is a sample of how Jesus wiggled out of a tough spot. It is easier to describe a good deed than to define exactly whom a man is responsible for.

Take the question of violence. May the Christian use the sword? No problem stirs up hotter feelings today than that, and everyone finds in Jesus good backing for his own prejudices. You can prove anything by quoting him. Jesus once advised every follower, if he had no sword, to sell his coat and buy one (Luke 22:36); and he himself upset the money changers' tables and cast them out from the temple, by using strong words if not a whip. On the other hand he taught that the meek are blessed and shall inherit the earth, and he told a friend to put up his sword, "for all that take the sword shall perish with the sword" (Mt. 26:52)—a clear word spoken to men acting not in self-defense, much less for aggression, but acting in defense of something greater than themselves, namely, Jesus' own life. Even there they were not to use the sword. Clearly, Jesus had no clear cut opinion on the use of violence; he evaded the problem, or at least straddled the fence.

Jesus should not be held responsible for social strategy, some people say. Surely though we can hold him responsible for

knowing religious techniques such as prayer; but what do you find in this case? Again you find Jesus hedging. At one time he said, if two people agree "as touching anything" (Mt. 18:19) God will grant what they ask. That extravagant promise obviously stretches to the impossible; worse than that, it teaches bad religion. Hitler and Goering have agreed touching Austria, Poland and all of Europe; why then did God not give it to them? Perhaps because He knows better than His Son. In other places, Jesus qualified his promises about prayer by saying, "Whatsoever ye ask in my name"—that is, in the spirit of Jesus—will be given you. Even that qualification makes an impossible guarantee; the most Christ-like prayer cannot deflect a bullet to save a soldier. You cannot say Jesus was two-faced; but you must say that his answers do not always jibe.

The Contradictions of Jesus' Teachings

Some outright contradictions in his words you cannot escape nor explain away.

About riches, for instance. In Mark 10:24, Jesus declares that those who trust in riches will find it mighty hard to enter into the kingdom; that sounds sensible. But in the very next verse he says, "it is easier for a camel to go through the eye of a needle (the humorous way of saying it is impossible) than for a rich man to enter the kingdom." That sounds as though if you inherit a fortune you are doomed! Now who is damned, the man who *trusts* in riches, or the *rich* man? Did Jesus not have any clear head on the problem, or did he deliberately confuse us?

Jesus taught constantly about forgiveness. Seventy times seven you must forgive. Yet in Mt. 18:15-17, Jesus teaches you to give a man just three chances to repair his sin against you: go to him personally, then take some witnesses with

you, then tell the whole church. But no more! If he doesn't come across by then, have nothing more to do with him! Why did Jesus deny the seventy times seven ideal, which he repeats just four verses further on? Forgiveness? what did it mean to Jesus? It depends on which verses you choose.

One time Jesus said, "Whosoever is not for me is against me," another time, "Whosoever is not against me is for me." A minor saying, yet it makes a lot of difference. Many people are indifferent but not actively opposed to him; now are they on his side or the Devil's? You can't tell from what he said.

Jesus Stumps the Experts

Take a more important matter, the nature of the kingdom of God. Sometimes he said "the kingdom of God is within you," a kind of spiritual condition a person could realize and practice. Other times he inferred that it was a social order of justice and peace which God was giving to those willing to accept it. Then again he said it was a spectacular event which God would establish in the near future; some people standing here shall not die (Mt. 16:28) before that happens. What did the kingdom of God mean in his mind? That is the \$64 question. It has stumped the experts. Even the scholars—wiser men than we—have been just as puzzled by the contradictions in Jesus.

Did he intend for his gospel to spread? He declared that he was "not sent but to the lost sheep of the house of Israel," and instructed his disciples, "Go not into any way of the Gentiles and enter not into any city of the Samaritans." (What does that last remark say about the parable of the Good Samaritan? It was right for the good Samaritan to heal the man who fell among thieves, but not right for you to go healing among the Samaritans. Let

the foreign Samaritans be the good neighbors!) Then on the other hand, you find that challenge to missionary work, words supposedly quoted from Jesus after the resurrection: "Go ye therefore and make disciples of all nations. . . ." What can you make out of that? His words contradict themselves. Some scholars say that those last words are not a genuine saying of Jesus. In that case, all Christians are caught in the predicament of doing what Jesus never intended be done: making disciples of all nations. Whether those words are his or not, the tone of his life, his outreaching good will for all men, clearly contradicts his genuine words. He did better than he spoke.

Did Jesus Practice What He Preached?

In other cases, he spoke better than he behaved. He urged men to love their enemies, but did he love the scribes and Pharisees? He taught his disciples to seek for the lost sheep, but when he came upon rabbis and priests and lawyers who criticized him, he rebuked them in public and used them as examples of hypocrisy. Now the good Christians will tell you that his was a righteous anger. Nevertheless it hurt those who were "lost" and surely it did not bring them back to the fold. As a good shepherd, Jesus did not yet know that abuse and ridicule do not win people's hearts.

So on down the line. Every teaching seems to be contradicted or qualified, by words or by conduct.

What Use Is Jesus, or the Bible?

These contradictions raise a dilemma: (1) either the life and teachings of Jesus do not excel as we have been taught, or else (2) the record of his life is so inaccurate that you cannot depend on it. In the first case, Jesus obviously is useless as a guide to human behavior. In

the second case, the Bible is useless as a guide until it is interpreted, and in that case the interpreter becomes the authority in the place of Jesus. If you have to use your own judgment, your own conscience, to make sense out of the Scriptures, then it is your own mind which becomes the final authority for your conduct, and not the Bible itself, nor Jesus.

And look at this. While the people took Jesus as their authority (Mark 1:22), Jesus himself refused to tell the people what his authority was (Mark 11:28-33). He knew that authority cannot rest in any spoken words, nor in any external command outside of a man's own mind. A teaching takes authority only when it grips the private conscience and there proves itself to be irresistible. Yet Jesus didn't dare to tell the people this. The average person cannot stand to study his own religion; if he knows too much about it he loses faith in it. But you are not so weak-minded.

Jesus' words are too faulty in logic, too cautious on tough questions, and too contradictory, to give solid footing to human morals. Their authority must rest in a man's private conscience: he is the final interpreter of the Scriptures and the final judge between the differing words of Jesus. His own mind is the supreme court of morals, and until he thinks carefully through the entanglements of Scripture and the confusions of Jesus he cannot build any reliable code for his own behavior.

You, Soph, have the stuff in you to probe into these matters and come out with a self-constructed faith. I am confident of independent thought, but of the authority of written words and the infallibility of any one teacher, I am,

Now and always, a

Skeptic

Letters

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The Ape in Us

sirs:

i have read your recent article in the *christian advocate* entitled *motive*. in my humble judgment it reflects no credit on the methodist student movement to assume having the license to suspend a rule governing the use of capital letters.

the first offense of this kind, i believe, came from an ad writer who was hard pressed for something original but not concerned about what was right and proper. since then a number of human beings having considerable of the ape still left in their systems began to copy this offensive practice which in principle, is on a par with law violation.

to be consistent—why not eliminate all capital letters as i have done in this letter in order to demonstrate the seriousness of the offense. or, better yet, present *motive* with a capital m on its next birthday.

respectfully,
cornelius h. save

minneapolis, minnesota

(Mr. Save in this case is "no save"—he is unfortunately wrong in thinking that we have been scheming in our elimination of the capital in motive. We hoped that the word *motive* would not connote a title, but would, instead, carry the idea of the word in its accustomed meaning. For this offense we have been called

"smart," "cute," "moderne," and alas, now, "a monkey." But let reader Save come to Nashville, and he will find little aping going on in our office—and, perish the word, no monkeying—worse luck! —Editor.)

The way the guys feel

Sirs:

You asked in your letter what the guys I'm contacting are thinking. That is a very good question. Don't know whether or not the answer will surprise you, but please realize that the answer I'm giving you is a carefully considered one.

Most of the guys I've come in contact with have no definite ideas at all as far

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as the postwar world is concerned. Their only concern is to get this war over and get John Doe back to a job in civilian clothes, with a little house with green grass and three children in the front yard. That's it! That's exactly it. Nothing more. Let the politicians, the economists, the President, Congress—let just anybody work out the sordid details of postwar peace—anybody but me.

Labor? Unions? International police? Aw, that'll all take care of itself once we get this war over.

Besides, I don't have time to read and keep up with what's going on in the world today. I ain't able to make decisions 'cause I ain't even got time to read the newspapers. Let them guys that's got the time do all that postwar stuff. I'm busy fightin' a war.

Yeah, John Doe, but how about those fine ideas on peace you had in college. Kinda slipping away from you, aren't they? Well, I'm adoptin' a *realistic* attitude now; that college stuff is OK, but now that I've seen the world, I know that international organization stuff ain't no good. People just ain't built that way; they're too selfish.

But, John, if everybody feels that way, how are we going to make a lasting peace? Aw, let's quit worryin' about all this stuff; I'm going to a movie.

That's just about it, Mr. Editor. That's the way the guys I've come in contact with feel about this war. It isn't encouraging. Especially when you read of Congress' antics these days. Every time I think of Congress—meaning the Senate—handling a League of Nations scheme, I shudder all over. But it looks like we're going through the same horrible mess all over again.

*Submarine Chaser Training Center
Miami, Florida*

Brother love

Sirs:

I visited the Doukhobors in August and was so impressed by their earnestness and beautiful living that I have returned to teach in a one room school.

More than 17,000 Doukhobors came to Canada from Russia about 1900. Determined to serve God only, they have constantly resisted governmental authority. As pacifists their troubles have increased with the war. Since 1939 this village of Krestova has become the mountain hide-out for 700 absolutists refugees from all parts of Canada. Here they own no land, have no rent, pay no taxes, do not register, get no ration cards, eat

no meat, smoke no tobacco, and dare not leave.

The Doukhobors believe that government based on force is opposed to the government of God which is based on love. Since no man can serve two masters, a person who teaches in a government school is a servant of the devil. Besides, education is considered a detraction from life. Parents have been imprisoned up to six months for keeping their children from school. Many schools for Doukhobors have been dynamited. The one in which I am teaching and living has been burned four times. Repairs from last April's fire are still incomplete. Only sixteen out of 100 eligible children attend, none above grade four.

Nevertheless, the people are friendly, intelligent, and artistic. Money is scarce but is not desired. Everyone, even the blind are busy with cows, gardens, wood piles. I am learning Russian although considerable English is spoken, usually inadequately. I am often invited out for good Russian borscht, a welcome change from my own cooking here at the school. I learn much in constant friendly discussion on life and religion.

Phil Mayer

Crescent Valley, B. C., Canada

Women! Women!

Sirs:

An overwhelming majority of the women are thinking about war marriages and engagements. This is a real problem. Should they become married and continue their schooling, with the husband in the armed forces, or should they stay with him? Do marriage and college mix? Should a couple marry now, or prolong the engagement until the war is over and adjustments are made? And what is the responsibility of the college to married women on the campus? Perhaps a discussion of the Christian ideals of a home would be related to this problem.

Women are thinking about the postwar world. I know that you are planning a number of articles on this topic, and we are looking forward to them. We are especially interested in the spiritual issue involved: what point of view shall we take regarding education after the war, interrelation of peoples, and the rebuilding of the world?

With scarcity of ration points for food, scarcity of men, and other elements of "party" planning, what can college groups do to continue recreational activities on the campus? I think we need to recognize that our attitude toward recreation should be one of finding a substituti-

tion for traditional events, rather than eliminating them entirely. Along this line is the problem of the girl with a fiance in the war; should she attend social events, can she date, etc.

What should be our relations with the men who are on the campus? Should we develop any new attitudes concerning military units on the campus? The civilian men on the campus also face problems. They might feel left out, being in the minority. What should be our attitude toward men discharged from service, toward 4-F men, toward those with deferments? It is obvious that we should carry on a normal relationship, but how is this best achieved?

Mary Ellen Orr

*Illinois State Normal University
Normal, Illinois*

The Pause for Praise

Sirs:

Please find enclosed sixty cents which, with the forty cents I sent you in my last letter, is the amount you ask for *motive* for one year. I wish it were possible to find the October and November issues. Could I borrow and return them? I like to keep a file or connection of all my magazines of all kinds like *Religious Digest*, *Pastor*, *Current Religious Thought*, *Pastor's Journal*, *Pulpit Digest*, *Cresset* and others. I want to keep prepared as long as I am in the ministry.

On Sept. 19th, I completed 41 years of preaching and on Sept. 6th, 51 years ago, I started my first term of school. Beginning in 1892 I was very active in the church, teaching a Sunday-school class, being Sunday-school superintendent, president of the Epworth League or Youth Fellowship. Then in 1902 I entered the ministry.

Last Sunday (November 14, 1943) was the 2189th Sunday that I have been in service without fail on Sunday—that goes for morning services and Sunday school, except when I had to preach twice on Sunday morning, and for evening services and prayer meeting.

I have no car so I have to walk. Since 1929, when I went to a circuit having 100 square miles, until now I have walked 36,940 miles about the work of the church. The magazine for youth, *motive*, goes good for a man that has been a long time in the ministry. I read it all with avidity.

Wishing you success in the Master's name, I am your friend,

J. W. Zerbe

*Methodist Church
Fremont, Iowa*

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